

VOLUME 24 No. 12

DECEMBER, 1918

# The Bible Champion

Established in 1889

CONTINUES

*The Sermonizer*  
*Bible Student and Teacher*  
*The Preachers Assistant*  
*The Preachers Magazine*  
*The Preachers Illustrator*

## TAPESTRY WEAVERS

BY ANSON G. CHESTER, M.D.

Let us take to our hearts a lesson—no lesson can nobler be—  
From the ways of the tapestry weavers, on the other side of the sea.  
Above their heads their pattern hangs; they study it with care;  
And while their fingers deftly work, their eyes are fastened there.  
They tell us this curious thing, beside, of the patient, plodding weaver;  
He works on the wrong side evermore, but he works for the right side ever.  
It is only when the weaving stops and the web is loosed and turned,  
That he sees his real handiwork; that his marvelous skill is learned.  
Oh! the sight of its delicate beauty! How it pays him for all it cost!  
No rarer, daintier work than his was ever done by the frost.  
Then his master bringeth him golden hire, and giveth him praise as well,  
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God let down from the place of the sun;  
Whereon we are weaving always till the appointed task is done.  
Weaving blirdly, but weaving surely, each man for himself his fate.  
We may not see how the right side looks, we can only weave and wait,  
But looking above for the pattern, no weaver need have fear;  
Only let him look clear into heaven—the perfect pattern is there.  
If he keep the face of the Master, forever and always in sight,  
His weaving is sure to be perfect, his work is sure to be right.  
And at last, when the task is ended, and the web is turned and shown,  
He shall hear the voice of his Master; it shall say unto him: "Well done!"  
And the white-winged angels of Heaven, to bear him thence shall come down;  
And God for his wage shall give him not coin, but a golden crown!

FRANK J. BOYER, PUBLISHER, READING, PA.

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# Addresses for Bible Conferences

JAY BENSON HAMILTON, Editor of the BIBLE CHAMPION.

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## Presbyterian Fraternity

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D. D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D. D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as: "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

## Pastor's Federation, Washington, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington, arranged for the Parable before the Pastor's Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes: "Your Parable, 'When the Bible Was Blotted Out,' read before the Pastor's Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

## A Congregational College President

"Recently Dr. Jay Benson Hamilton, of New York City, gave his Parable, 'When the Bible Was Blotted Out,' before the College. I think I am quite within the truth when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard*, President of Wheaton College, Wheaton, Ill.

**Fifty Union Bible Conferences, One Day, One Afternoon and Evening or Evening Only, may be arranged by addressing the Editor of the BIBLE CHAMPION.**



# THE BIBLE CHAMPION

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An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Jay Benson Hamilton, D.D., Secretary*

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## The Sanctuary

### *The Meaning of Advent*

BY S. PARKES CADMAN, D.D.

Jesus could say while here on earth that He was always in heaven; that He dwelt in the haven of the Father's love and from thence projected His efforts in perfect harmony with the Eternal Will. Some of you know what it is to have your bodily presence in Brooklyn and your hearts in France. So it is with Him, and more so. Paradise was within reach of the blood-stained cross; its effulgence shone on the stable at Bethlehem. Those who thus believe are, properly speaking, peculiar beings. The man of letters has looked with Homer on the plains of Troy and walked with Virgil on the Aventine slopes; he sees with Milton the grey England of the Puritan and with Dante the translucent skies of Italy. His life passes into the realities these men portrayed. Likewise Christ's disciples are not themselves alone; they are themselves plus the glory of His advent; in its radiance they bathe as flowers in the sun. The age may be prodigal; it may have come to the last stage of rebellion and weakness, its ease of body and sloth of soul stripped off, its painted face washed white by tears of woe.

The anniversary of the Divine Birth may find the race dragged thru the depths of a hell we were assured was no longer possible. Notwithstanding these calamities—nay, because they are so palpable, so widespread—we shall cling to the promise of that mighty intervention from above, and believe that the worst we know can be regenerated and the prodigal

brought back to home and peace and purity. The Gospel of the Incarnation has always raised humanity to its noblest heights, and quickened its moral capacities. But it was never so precious as it is now. Its chief word is grace, its chief function mercy, its chief prerogative forgiveness and spiritual enduement. I ask you in candor to consider what the world is, what it experiences, what it needs, and then ask yourselves if any program for its betterment can equal that of Jesus. His approach as the Son of God was made in defiance of our precedents. He commenced the most vital and astounding miracle of religious history in obscurity and helplessness, concealing His riches beneath poverty, His wisdom beneath simplicity. His great adventure was not sought in the mirage of a golden future, but in a quiet yet passionate devotion to the current events of a remote province. Thru the manger, the carpenter's shop, the village assembly, He found an abundant entrance to His dominion. He pitied, healed, comforted, ate with sinners, defended the hapless, upraised the fallen, cheered the faint, mourned over the cities and the nations; lost no opportunity of mingling with the despised and abject populace, which was as sheep without a shepherd.

The era in which He manifested Himself was strangely similar to our own. It moved toward an overwhelming judgment which the wisest could forecast, but could not explain. Force was clamant



and brutal, religion had lost its restraining faculties, morals were at their lowest ebb; the tyrant and the anarchist, who breed each other, were active and abroad; grave thinkers solemnly predicted the deserved damnation of a worthless epoch, and wondered what, if anything, would follow in its train. It is for the encouragement of our brightest hopes that at this crisis our morning star appeared. Viewed solely as a historical occurrence, that appearance sanctions the rational belief in a God who will not let us slip down into the bottomless abyss which yawns at our feet. Since the First Advent of Jesus has dwelt with men, ensconced in their worship and their affection. The kingdom of His holiness has contained His blessed Presence, a constant, sustaining, guiding, admonishing, inspiring Power. In the steady progress of Goodness, the conquest of the bogs of moral rottenness, the growth of civilized society, the spread of truth, the diffusion of a wholesome faith, you can trace the controlling genius of the Christ.

When the Roman Empire fell, and in its fall we lost far more than prejudiced scholars acknowledge, the Church took over the remnant that was worthy and refashioned it to the purpose of her Lord. It is easy to say that she lost virginity in the process. Yet what would have happened had she not stood in the breach? In the miscalled Dark Ages she spoke to fierce and lawless warriors of the gentle Nazarene and compelled them to adopt His teachings and wear His sacred insignia. Her architecture instructed rude boors to worship God aright and covered the emblems of His undying sacrifice with the splendors of the Gothic fane. The Renaissance was vibrant with Christ's adoration and ideals. Its art in Southern Europe and its ethics in the northern nations were bent to His aims. Now that Christendom lies bleeding and desolate, self persecuted and tormented, He will not forsake us, nor relinquish the ageless investment He has made in this drastic evolution.

Meditate on these outstanding facts; set them over against the terror of the times, yield them your obedience, cling to the deity slumbering on Mary's breast and laboring in the Judean hills. If this is your confidence, no man among you, however commonplace, can fail to gain illumination for his most dismal night; he will feel the plentitude of a

conscious, intelligent divinity which shapes our ends, rough hew them as we may. In every one of us Advent can unfold the hidden manhood which transcends doubt and fear and rides on resistlessly to its appointed goal. The touch of the Child is the dedication of the saint and the warrior for righteousness. Literature teems with the words and deeds of prophets of His order. What else were St. Paul, St. Augustine, St. Teresa, St. Francis or John Bunyan and Wesley and Beecher and Gordon and Newman? Their bright succession runs into the rough business of war. The best Advent messages, apart from those of the evangelists, have been sent to us in modern days by soldiers like Hankey, Dawson and Connor. They can be read in the last letter a mother treasures, in the Testaments, crucifixes, volumes found in the grasp of brave men who fought for the higher existence and won it; men who could say as they fell, "It is accomplished." In the heat and hurry of their grim engagements they heard the music of the white-robed victors and received sweet anticipations of the rest that remaineth. The glow of the Upper Room, the serenity and resolution in front of death were theirs. As Advent fortifies them so does it fortify us, feeding our souls with the Living Bread, and when the pressure comes celestial fires flame out of our own dull clay. Indeed, it is pressure that explains the regnancy of Jesus; by its thrust He was perfected. The unlikeliest individuals undergo its discipline and emerge resplendent.

I read recently of a corporal in the British army who was seldom sober when at the base. His last offense was to stop an officer passing his way and take his uniform and wear it himself. The military court gave him nine months in prison. "Send me to the trenches," he cried. There he went, and while in deadly peril conducted himself so gallantly that they offered him promotion and released him from punishment. Under pressure his muddy mixture became a jewel. Such jewels flash on the breastplate of the High Priest of duty. Of course, we query if that devotion is possible to us. Can we realize Advent? Can we possess an unabridged citizenship in God's commonwealth? Can we have that mind which is beyond the range of our ghostly enemies? My fellow-men, for exactly this gift in you Jesus was born of Mary. "When he had overcome the sharpness of



death He opened that kingdom to all believers." Press in with your sons who are distant from you. Oh! enter! enter now! Then altho here in pilgrimage, with them and with the Christ you have

already made your tryst and presently you shall arrive and be a member of the grand fraternity of the first-born and see the King in His beauty, the Lamb that is afar off.

## Corrupt not the Word of God

BY J. L. DICKENS, D.D., LL.D.

*For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.—2 Cor. 2:17.*

The Bible is the Word of God. It is God's revelation of truth to us. From Genesis to Revelation we may rely upon it as teaching the very things that God desires us to know. It is exceedingly important that we study it and understand its truthful, helpful lessons.

In the days of the Apostle Paul there were enemies of the Word of God as well as there are today, subverting, perverting, misusing and unwisely handling it for selfish and unholy purposes.

Paul had preached to the Corinthians the Gospel of the grace of God, the truth as it is in Jesus Christ (Eph. 4:21). Some Judaizing teachers had come among those who had accepted the Gospel thru the preaching of Paul, and were misrepresenting Paul, his teachings, his motives in his work, and were hindering the progress of the Gospel. Paul wrote, accusing them, showing their selfish, unholy motives; denying that he and those with him were using the Word of God as were the enemies of the Gospel of the grace of God.

The fact here taught is that many corrupt the Word of God by a wrong use of it. Some deal with God's Word in a deceitful manner, while some use it for personal gain as if trading in it, or making merchandise of the Word of God. This conduct was strongly opposed by Paul.

Some, in our own day, are guilty of the same kind of unholy conduct in handling the Word of God. Many holding high positions presumably to teach the Bible as the Word of God, instead of honoring their positions by obedience to their vows introductory to their office, have departed from the fundamentals of Christianity respecting the inspiration, authority, veracity, and authenticity of the Bible, and the great essential doctrines of the Gospel of the Grace of God. Many strong churches of almost every evangelical denomination of Christians have in their

pulpits men who doubt, and cast reflections upon every fundamental doctrine of Christianity.

Why such men attempt to preach at all surprises all who believe the Bible to be the Word of God. Like the attorney who stops reading to the jury at the point where the law does not suit his case, there are those who take away from the Bible what they do not like.

After some teachers and pulpit men have stripped the Word of God of all the teaching that they do not like the Bible is shorn of its power in respect to those who have permitted it to be thus mangled. The Virgin birth and deity of Jesus Christ, the blood atonement, regeneration, justification by faith, the resurrection of the body of our Lord, the resurrection of the bodies of the saints, the inspiration of the Bible, and in fact almost everything that a Bible-loving Christian holds as essential to his spiritual growth and comfort, and even the essential thing to his salvation, is gone, and there is not much of the Bible left to him.

Some corrupt the Word of God by adding something to it. Predilection, extreme appreciation of human opinion, fear that not all is said that needs to be said, has much to do with this. This seems to have been the condition of some who spoke to Jesus Christ about duties as related in Mark 7:5-9: "Then the Pharisees and scribes asked him, why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esais prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the command-



ment of God, that ye may keep your own tradition."

Some seem to think that many statements in the Bible are incomplete, and that they must add their own opinions to what God has said in his Word to make the book full and complete in its teaching.

Some corrupt the Word of God by false interpretation. Many pretended teachers of the Bible are accustomed to take plain passages of Scripture and give them forced interpretations attempting to render their plain, literal and literary meaning null and void. They are unwilling to let the Bible speak for itself, to take God at His word, and believe what He says.

Some of these teachers, and even some men filling pulpits of some strong churches, say, there was never such a place as the Garden of Eden, that the story of it in the Bible is only an allegory, and the same is true, they say, in reference to the narrative of the rich man and Lazarus as given in the sixteenth chapter of Luke; they say, There is no hell, the story is only an allegory. Other stories of the Bible are treated in the same manner, and much that is helpful, comforting, instructive is in this way explained away as they read out of the Bible what they do not desire to be there, and they read into it what they desire to be there.

When Saul of Tarsus became a follower of the Lord Jesus Christ he made it his life work to preach the Gospel of the grace of God. He would not let anything stand in his way of preaching the Word of God in its purity. His name was changed to Paul, and he became the great apostle to the Gentiles. He went to the right source for information that he might know the Word of God in its purity.

Paul received the truth from God. Paul desired to know the truth. He was not willing to depend upon any human being to give him the truth.

He says in Gal. 1:11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He further says, Gal. 1:15-17: "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles

before me; but I went into Arabia, and returned again unto Damascus." It was while Paul was in Arabia, and alone, that God revealed to him fully the Gospel of the Grace of God.

There were two ways by which the Apostle Paul received the Word of God in its purity, the one way was by the study of the Old Testament which had been written before his day, and the other way was by the direct revelation to him by God Himself. By the careful study of the books of the New Testament written by Paul we will clearly see that God made a wonderful revelation to him of mysteries which had been hidden for the ages before Paul's time. The revelation of these mysteries is specially emphasized in Ephesians, Colossians, and somewhat in Galatians.

Paul was a learned man, but he did not depend upon human learning for his success in preaching the Gospel. He said in 1 Cor. 1:17: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Worldly wisdom sometimes darkens the spiritual understanding, and hides from view the very things that God desires us to know.

Paul loved the Gospel, and endeavored to make it known and plainly understood.

Every energy of Paul's nature was involved in his work. The twentieth chapter of the Acts of the Apostles is a great and beautiful expression of Paul's earnestness and sincerity.

Just before Paul made his final trip to Jerusalem he spoke to the elders of the church at Ephesus, Acts 20:31: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Being a minister of the Gospel meant something to the Apostle Paul. Paul knew that God had called him to his work, and that he was responsible to God for what he preached, and for how he preached it. He gives us in our text his position in reference to this matter. He speaks of his sincerity, that he was of God, called of God to this work, and that his preaching, work and teaching was done in the sight of God, knowing that whatever he said of Jesus Christ, God's Son, and our Lord that God the Father took cognizance of it all. He was working, preaching as for eternity.

As Christians we should receive and teach only the Word of God.



Error can never do anyone good. It is the truth that makes us free.

God is greater than all else besides, so is His Word greater than the wisdom of man.

Paul said to Timothy in Tim. 1:4, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

We must not mix the wisdom of the world with the wisdom of God. The wisdom of the world does not lead us to God. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We should honor God's Word.

Fables are dangerous. Paul, in speaking of the last days, said (2 Tim. 4:4): "And they shall turn away their ears from the truth, and shall be turned unto fables."

Today we are in the apostacy spoken of in the Bible. Old systems of philosophy are being revived, and their promoters are asking us to adopt them as our religious faith. Man-made ways of getting to heaven are offered to us, and we are asked to give up the plan of salvation so plainly taught in the Bible, God's Word, and follow the philosophies and fables of men. The blood atonement is mocked, scorned, and counted a worthless thing, and the essentials of Christian faith are ruthlessly being set aside. We are taught in Heb. 9:22: "And without shedding of blood is no remission." "And the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 John 1:7 God's plan to save us from sin is thru the shed blood of His Son.

Paul urged soundness in the faith in Titus 1:14: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Again he advised in 1 Tim. 4:7: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness." In the third verse of Jude we are exhorted to "earnestly contend for the faith which was once delivered unto the saints."

We have the sure testimony of God. The Bible, the Word of God, is God's testimony to us, and it is able to make us wise unto salvation. Paul was deeply interested in Timothy, and in writing to him for his instruction and for that of others, said (2 Tim. 3:15-17), "And that from a child thou hast known the holy scriptures, which are able to make thee

wise unto salvation thru faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." The testimony of God is above all else besides, and we have it as His Word.

The Apostle Peter said in 2 Peter 1:16-21: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in Whom I am well pleased. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Psalmist said (Psa. 119:105): "Thy word is a lamp unto my feet, and a light unto my path." He also said (Psa. 73:24): "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

\* \* \*

### A Safe Dwelling Place

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. —Psalm 91:1.

The apostle says, "He that dwelleth in love dwelleth in God." This doctrine was not original with the apostle. Long before John was born, and before Jesus came into the world, the Psalmist sang, "Lord, Thou hast been our dwelling place in all generations." In one of our hymns we sing, "Nearer, My God, to Thee." It is well to dwell near to God, but according to the Psalmist and the apostle we may dwell in Him. It is a good thing to dwell in the house of the Lord. The Psalmist earnestly desired this place of refuge and meditation when he sang, "One thing have I desired, \* \* \* that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." And again he sang, "I had rather be a doorkeeper in the house of my Lord, than to dwell in the tents of wickedness." But one may dwell in the house of the Lord, and yet be far away from the Lord of the sanctuary. The Lord is in His holy temple, but many



that enter into the temple do not draw nigh to God.

Moreover, it is impossible to dwell in the house of the Lord all the time. One may visit the sanctuary every week, and perhaps every day, but he cannot remain there every hour. But one who dwells in God can have his dwelling place with him wherever he goes. Whether on land or sea, at home or abroad, among friends or enemies, he is dwelling in the secret place of the Most High. Great as is the blessing of being in the house of the Lord, it is far better to be in the heart of the heavenly Father.

Some men live in palaces, and some in hovels. Some good men have no permanent abiding place on the earth. Jesus had not where to lay His head, but He had what is better. He had an everlasting dwelling place in the heart of His Father. We may have the same secure abode. This is better far than the grandest palace ever built with human hands. We call men poor when they have no house to live in, but if they dwell in love they are rich. How can one be poor who dwells in God, who made the universe?

This is a safe dwelling place. The world is full of dangers. Temptations, afflictions, and persecutions abound. Satan goeth about as a roaring lion, seeking whom he may devour. But if the Lord is our refuge let wars arise; they shall not harm us. Let the arrows of the enemy fill the air; they cannot touch us. The Psalmist speaks of the strife of tongues as one of the evils to which men are exposed. We know something about this peril. The tongue is sharper than the sword. The wounds inflicted by the deceitful tongue, the lying tongue, the tongue of slander will not be healed so readily as wounds inflicted by cold steel or dynamite guns. The one wounds the flesh, the other wounds the spirit. The strife of tongues rages in every community. Who is safe? Who can protect his own? One may throw his shield of love about his children, and do his best to protect them from the strife of tongues; but these arrows find their mark. There is a sure and safe refuge. It is found in God. One who dwells in God is safe. The poisoned arrows may pierce his reputation and tarnish his good name, but they shall not touch his spirit. His character is safe. He abides within, as did the Israelite in Egypt while the destroying angel passed over. He comes out safe and sound in the morning.—*Pac. Christian Advocate.*

## Shepherds Find Jesus

For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.—Luke 2:11.

1. As far as we know, the shepherds were the first outside His own family to see the infant Savior and adore Him as such. So now Christ shows Himself first to the lowly.

2. The meanness of His place did not prevent such glorious attendance as no earthly king ever had. Christ gives up outward glory, but He does not give up the service and adoration of His own.

3. We need to stir ourselves to get the full vision of Christ, as the shepherds had to go to Bethlehem.

4. We ought to "make known abroad" what God has told us.

5. Above all, we need to lift their hearts to the God who gives salvation.

\* \* \*

## Wise Men Find Jesus

My son, give me thine heart.—Prov. 23:26.

The Gospel of Luke is the Gospel of human nature, speaking to plain and even ignorant men; the Gospel of Matthew is the Gospel of the Kingdom of God, showing how Jesus is the Son of David, fulfilling in Himself the prophecies which declare the ancient purpose of divine blessing.

The "Wise Men" are called *magi* in the original, which indicates that they were members of the priestly class among the Persians. The *magi* were students of astronomy, and knew perfectly that the bright star they saw was a new heavenly body. From Persian traditions of Daniel, who had lived so long in Persia and Babylon, they might connect what they saw in the heavens with the Jewish expectation of a Messiah. And the royal palace of Herod in Jerusalem was the most natural place to inquire.

1. If we are to find a real Savior, it must be a *Divine* Savior, whom we can worship.

2. What brings great joy to simple, honest hearts brings consternation to the wicked.

3. It is wise to learn even from wicked men, so long as we keep our hearts open to God.

4. God saves those who trust Him from fatal mistake.

5. We may not have princely treasures, but we can give Christ our hearts.

\* \* \*

Condemn only certain sins and you will pass for a good fellow—*Lawrence Keister, D. D.*



## Side Lights

### **Pleasing God on Christmas Day**

Only a few persons will be pleasing to God on this Christmas Day. Only a few, that is, in proportion to the sixteen hundred million souls on earth. For a pathetically small part of these billion and a half believe in Jesus Christ as a Savior; and only those can please God who offer Him as their credentials and their righteousness—not themselves or their good actions, but His Son. Let us remember at this Christmas season, anniversary of the time when God gave to men His unspeakable Gift, that the great question concerning us in God's sight is, not how much we are giving to our fellow-men, not how much good we are doing to our neighbors, not *our* "righteousness" in any form, but rather do we believe that God's Son Jesus died in our stead, for our sins, and have we by simple belief in God's Word accepted Him as our Savior? Every one who knows God's Word on this subject, and who does not believe in Christ as Savior, makes God a liar. And all the right living and lavish giving by that one in behalf of his fellow-men cannot please God. Of course God wants us to give freely, generously to the world's needs in this tragic hour of world-need. But first of all He wants us to accept His gift to us. This is His Christmas Day message to the world this year, as it was the night when Jesus was born. Are we doing our part, by our acceptance of God's gift, to make it a wondrously glad Christmas in heaven "in the presence of the angels?"—*S. S. Times*.

\* \* \*

### **Lee's Greatness**

General Lee, the leader of the Lost Cause in the Civil War of 1861-5, was one of the world's true heroes. On the battlefield by common consent he ranks as one of the foremost soldiers of the ages. Those who fought against him as well as those who fought under him, are one in this verdict of praise. But his character as a Christian man was equally strong and beautiful. When he offered his sword to Grant at Appomattox, he was poor indeed. Like his Lord while on earth, he had not where to lay his head. And his people who would gladly have shared their all with him, were also in the depths of poverty. Just then Satan sought to slay him. The Louisiana Lot-

tery offered him ten thousand dollars a year for the use of his name. His answer, which should be known and cherished by all men, was, "My name is all that I have left, and that is not for sale."—*Rev. M. M. Davis*.

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### **The Infinite Love**

Who can fathom the depths of infinite love or describe the romance of the soul with Christ? The Bible gives comparisons of this ineffable union of the soul of man with Christ and the Father God, saying, "Like as a father loveth his children." "As one whom his mother comforteth." "How much more will your heavenly Father love and comfort you?" "Like as a bridegroom rejoiceth over his bride, so will thy God rejoice over thee?" "Call me Ishi (that is, husband), and I will betroth thee unto me forever." Human attachments are only little circles compared with the wide circumference of Almighty love.

To have Christ for your unchanging Friend, to be knit together in seamless union with Him, is bliss beyond words to tell. It is to have the soul made a fit dwelling place for the king, a secret place of the Most High, where communions are enjoyed, prayers answered, sorrows soothed, sins cleansed away—a sacred sanctuary of seclusion where the Trinity dwells with man's soul. Can it be that a poor human becomes so exalted? Can we become like Him in love, joy and peace, having our Lord's sympathy for humanity's needs, which are wide as the sea, deep as hell, and high as heaven?

At the marriage supper of the Lamb our union will be celebrated and Christ's last prayer answered, "Father, I will that they whom Thou hast given me be with me where I am, that they may behold my glory and be one with us, as Thou, Father, art in me and I in Thee."—*Christian Herald*.

\* \* \*

### **Humiliating Spectacle**

From the Kaiser, who likes to be called the All Highest, to Haeckel, who has solved the "Riddle of the Universe" by atheistic evolution and spontaneous generation, to Wellhausen, whose dictum about the Bible is to many the final word, to Nietzsche, who has found the super-



man, all is unbounded pretense, bold, unfounded, incapable of being proven. But what a spectacle to behold American minds servilely echoing these abnormal and, by any fair measure, small minds! The overwhelming majesty of unblushing pretense!—*Eastern Methodist*.

\* \* \*

### Love's Gifts

I JOHN 4:8

Some men assert that to live out the doctrines of the New Testament is impossible. It is impossible only to natures who live in the exercise of the first law and not of the second. This is the law of savagery. The hinge-point in this world's progress is when men turn from the first law of self to the second, that of living for others. Then every man holds his God-given talents, abilities and their outcome of wealth and power as a steward, not for himself, but for others.

It is a hideous thing to see men filled all their lives with the accursed hunger for gold, heaping it up for self alone. God tries every way to show them their folly, tells them that their hands are to be stricken empty of that hoarded treasure ere long. He takes away the joy of getting, in the hope that they may find the new joy of giving. Still they insanely cling to their increasing pile of gold. They are building their towers in defiance of gravitation.

\* \* \*

### A Princely Inheritance

MATTHEW 5:5

Is there any better way than this either to possess the earth or to enjoy it? Possession by gentleness binds no burdens upon the possessor. It is an unselfish kind of ownership. Selfishness limits life and becomes self-destructive. A selfish person has less and less capacity to appreciate excellence but the capacity of the gentle increases as their interests and sympathies enlarge till they easily include sunset and sunrise, farm and forest, river and plain and mountain.—*Lawrence Keister, D.D.*

### His Name

JOHN 11:6

A story has come down to us from the days of Wesley concerning his work among the miners of Cornwall. Whole villages were transformed from a gambling, swearing and Sabbath-breaking people to men and women of sobriety and godliness. In every home was to be

found a picture of John Wesley, the man whom they all loved. One day a stranger visiting one of those humble homes seeing John Wesley's picture on the wall said, "Whose picture is that?" The old miner reverently lifted his hat and said, "There was a man sent from God, whose name was John."—*Christian Advocate*.

\* \* \*

### A Living Sacrifice

When Garibaldi was raising his army, he said: "I have no money, no food, no clothing, no stores, no resources; let every man that is willing to suffer poverty, shame, hunger, disease, and death and who loves Italy follow me." It is the measure of our suffering that will enable us to be like the Master. It has been said that when He died He left His purse to Judas, His clothes to the soldiers, His mother to John, His pardon to the dying thief, and His peace to His disciples. Some one has said: "I look for the world, and I find it in the Church; and I look for the Church, and I find it in the world." You may try all you please for the baptism of the Holy Ghost; and unless you are willing to present your bodies a living sacrifice to God, you cannot be filled with the Spirit.—*D. C. Whittle, D.D.*

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### A Savior for All Men

In an old European city the parapets on an important bridge contain twelve statues of the Christ. He is represented as a Physician, as a Pilot, as a Priest, as a Prophet, as a Shepherd, as a Sower, as a Carpenter, as a King, as a Teacher, as a Preacher, etc. And the simple-minded rustics entering the city find in these different figures the Savior adapted to their own peculiar needs. The farmer bows before the Sower, the herdsman before the Shepherd, the mechanic before the Carpenter and the sick man before the Physician, each worshipping the Savior best adapted to the deep yearnings of his heart. There may be a vein of superstition in this, but there is also a precious truth: *Christ is the Savior of all men.*—*Rev. M. M. Davis, in Christian Standard.*

\* \* \*

Build a little fence of trust  
Around today,  
Fill the space with loving work  
And therein stay;  
Look not thru the sheltering bars  
Upon tomorrow,  
God will help thee bear what comes  
Of joy or sorrow.



## The Arena

### *Prehistoric Peoples of the Western Continent; Their Bearing on the Theory of Evolution*

BY PROF. L. T. TOWNSEND, D.D., S.T.D.

Passing from North America southward, one will discover in Mexico, in Central and South America evidences of prehistoric civilized conditions there, as they are found among the prehistoric peoples of the northern portions of the American continent with this difference that those in the more southern countries are superior, showing higher artistic design than those in the more northern latitudes. While the spade has been busy in Asia, Africa and Europe and while comparatively little has been done in America, yet suggestive historical and archeological discoveries are not altogether lacking.

We are prepared to speak with a degree of assurance as to Mexican antiquities, having been on the ground, having examined the collections made by the Mexican Government, and having made personal collections during a visit among the ruins and wonders of that country.

The early history of Mexico like that of other countries lies in obscurity. If we should say that the forerunners of the Mexican Aztecs and Toltecs were from China one would have much difficulty in disproving the statement. Some of the reasons for supposing a Chinese origin are the following: Jude beads, known as "Aztec diamonds," found among Mexican prehistoric relics, probably came from China, for the material of which they are made is found native nowhere else. The fact is also well known that ancient Chinese were enterprising seamen and were the inventors of the mariner's compass. It is also to be borne in mind that the great ocean current which flows northward up the eastern coast of China passes along the edge of the Aleutian Islands, then south past the shores of Alaska, British Columbia and California. Whatever floating article is set adrift on the coast of China comes to America that way. Chinese junks have been found stranded on the shores of Alaska, British Columbia and as far south as Oregon. Aside from this there are found in southern Mexico numerous

so-called aboriginal people who call themselves the Otomi. They speak the only true monosyllabic language, resembling in structure the Chinese, that is found in this part of the world. A Mexican surveyor who had charge of a company of Chinese laborers informs us that on the west end of the Tehuantepec Isthmus, those Chinese were able to converse with the Otomi Mexicans with scarcely any difficulty. And apart from all this it has been noted by antiquarians that the hieroglyphic characters used in writing by the ancient Mayas of Yucatan resemble those employed by the Chinese, both being more or less pictographic. And the ruined temples of Palenque closely resemble some of those built in China.

But on the other hand the Mexican terra-cotta masks of prehistoric date found under the pyramid at Cholula are of the African and others of the Assyrian type, while some of the domestic implements made of stone found in different places in the United States are like those excavated from the sides of the Cholula Pyramid. There are also hieroglyphic slabs in Mexico that strongly resemble those of Ninevah, on some of which are discussed such topics as geography, art and religion. Those discovered in Mayapan, Kabah, Labna and Uxmal are square in form and closely resemble those of Babylon and Chaldea. Idols exhumed from the ruins of Yucatan however have a strong Buddhistic cast. Other antiquities in their solidity so closely resemble those of Egypt that they start the conviction that "the architects on this side of the ocean," to employ the words of the historian, Professor Wilson, "were familiar with the models on the other side." Nor is it improbable that some of the early prehistoric peoples of Carthage and Tyre, many of whom were famous navigators, crossed the southern Atlantic from southeastern Africa and favored, as they would have been by ocean currents, landed on the shores of Yucatan. There are grounds, therefore, for the opinion of at



least one ethnologist that it "would sometimes almost appear that Mexico in its earliest times was settled by adventurous immigrants from all the great nations of antiquity."

But in this we are saying some regard at least must be had to a conclusion reached by several ethnologists that "people widely scattered geographically and without acquaintance with one another may develop similar customs and like methods of doing things."

This, however, safely may be said, that the earliest peoples of Mexico, antedating by a period unknown to history both the Aztecs and Toltecs, were perhaps antediluvian, and some of them may have entered Mexico soon after the culminating periods of the great glacial epoch. We may also feel quite sure that Mexico was not an originating center for any branch of the human family. The probabilities appear to be that the earliest Mexicans, even if antediluvian, were immigrants, some from Asia by way of China and others from Africa by way of the then existing chain of Islands of the South Atlantic Ocean.

Of the wonderful prehistoric cities of Mexico much has been written but none too much. Where once were cities having a hundred thousand or more inhabitants, adorned with parks, palaces and temples, are now to be seen the outlines only of deserted streets and ruins of palaces that had been builded and were in ruins long before the Aztecs and Toltecs had settled in that country. In Yucatan alone there are the ruins of between sixty and seventy cities that were once large and flourishing where now silence reigns, and noblemen who had lived in royal palaces have given way to half-clothed and half-fed peons living in adobe huts.

Mexico on account of its pyramids has been called the "Egypt of the New World." Speaking of the Uxmal group of three castles and two pyramids, Professor William H. Holmes of the National Museum at Washington says, "Taken together the most skilled modern workman might well be proud of them."

The pyramid at Cholula is the largest and most interesting. It resembles the pyramids of upper Egypt. Its four sides face the cardinal points and there are evidences that its sides may once have been built upon in a manner similar to the buildings on the sides of Mount St. Michel in Normandy.

The pyramids, mounds, temples and other buildings throughout Mexico according to concurrent testimony of many explorers must have been constructed by architects well acquainted with the rules of trigonometry. It is not as yet easy in every case to draw the line between the workmanship of the Aztecs, the Toltecs and the still earlier peoples of Mexico. But of the Aztecs and Toltec dwellers in Mexico when the country was invaded by the Spaniards it may be said that they possessed refined and artistic tastes and were skilled artisans whose rank is as high as that of any of the other prehistoric peoples that we have mentioned.

They were astronomers enough to determine the apparent motion of the sun and length of the solar year; they could polish the hardest of the precious stones and could cast in a single piece delicate and perfect figures of silver and gold and without solder could make delicate filigree ornaments, unsurpassed by anything of the kind anywhere in the world, ancient or modern. Besides what has been discovered, there probably are buried relics of great historic value under the volcanic soils where once stood flourishing cities.

But little of the earliest history of either Central or South America is known. What is called their discovery dates back only to the time of Columbus and the Spanish Conquests. The so-called Aborigines of all the countries south of Mexico were ethnologically about the same as those of Mexico and of the territory lying still further north. But it is clearly established that antedating the races who inhabited those countries at the time of discovery, there were prehistoric people who many centuries earlier had formed themselves into nationalities, constructed roads, built great cities and left other evidences of an advanced civilization.

The sculptures and hieroglyphics of Central America that are among the earliest of its antiquities are noteworthy and strongly resemble those of Asia and Egypt. The originators and users of that method of writing could not have been a degraded people but were scholars in the truest sense of that word.

In following down from Central to South America there is no abatement of interest. Quite recently Professor J. Marcos Argáuaras while making inves-



tigations along the right bank of the Albigasta River in Argentina discovered ruins showing that the prehistoric South Americans made use of scientific sluice gates by which water was distributed for a systematic irrigation of the land. He also discovered the remains of a bridge over which passed an aqueduct for carrying water to a canal that circled the nearby hills and ran to El Vallecio. One of the arches of the bridge constructed of stone and hydraulic cement is still standing.

There are remains of ancient houses which were carefully built of super-imposed stone. Those people devised a scheme to prevent the interior of their houses from being overheated under a summer's sun. Parallel walls were built, the space between being filled with earth. Relics consisting of pieces of pottery, knives, lance heads and an instrument for working earthenwares were also discovered.

Peru, as well as Argentina, has invited the attention of the archeologist, though no very thorough work has been attempted. Specimens of the older portrait pottery of Peru that more closely resemble modern European art than that of any of the modern native races of America, have been unearthed. And skillful work in gold, silver and bronze that is viewed with an ever increasing surprise by the antiquarian have been discovered and afford additional evidence of what we have been saying as to the condition of the most primitive races of South America of which there is any knowledge.

A recent writer on cave dwellers in South America makes this remarkable statement: "In Peruvian caves have been found many skulls which bear marks showing that they were trephined by primitive surgeons. In some cases a fresh growth of bone shows that the patients recovered; in other instances they evidently died. Sometimes the hole thus made was covered with a plate of silver, sometimes with a piece of shell."

Professor Argüararas contends that there are "vast fields that will yield results of great importance to the archeologist while seeking to bring to light customs and habits of prehistoric South America."

We need carry these investigations in Central and South America no further in order to establish what we have been contending for but may speak a word or

two as to discoveries made on some of the islands of the ocean; one in the Pacific will answer our present purpose.

On the Easter Island, having an area of about thirty square miles, an "out-of-the-way island," being two thousand miles from South America, the same distance from Marquesas, and more than a thousand from the Gambier Islands, are found the ruins of many gigantic stone images, thirty or forty feet in height, the larger ones weighing at least a hundred tons, having crowns on their heads, cut out of a red stone, which in some cases are ten feet in diameter. Professor Mott, writing for the "Journal of the Royal Geographic Society," maintains that those prehistoric islanders must have had communications with other parts of the Pacific Ocean and have understood the art of navigation. (*Journ. of Roy. Geog. Soc.*, 1870.)

On this speck of land widely separated from the rest of the world there must have been, thousands of years before what is called their discovery, a large population of skilled workmen, a well-ordered government and other characteristics of a civilized people like those of Assyria and Egypt, but not a shadow of evidence has been found of an emergence from barbarian to civilized conditions.

It thus turns out that investigations in the fields of historical geology and historical anthropology the world over, lead to the following conclusions: European and American men did not appear until after the culmination of the glacial period, say from seven to twelve thousand years ago; humanity was on the earth in large numbers before the deluge which occurred twenty-three hundred years before Christ; prehistoric peoples who lived in Europe and America were not indigenous in either of these countries, nor is there evidence of an originating center of a single species of the human family anywhere except in Central Asia and from there both before and after the deluge migrations followed one another to Northwestern Asia, to Africa, to America and to the islands of the sea; those emigrants in either case appear to have been descendants of still earlier peoples who were further advanced in civilization than those who succeeded them. And we may confidently repeat in substance what has been said before that scientists who have been seeking to support the theory of evolution by an appeal to prehistoric races are



already discovering much to their discomfiture that men of the Ancient Stone Age and the Lake Dwellers, Mound Builders, Cave Dwellers, the artists and artisans of Mexico, Central and South America and of the islands of the ocean are up in arms against any theory that attributes to them inferiority, physical or mental. And all discoveries that have been made in the last fifty years by either geologists, paelondologists, philologists

and the rest firmly establish, as we have said before, the fact that the vast background of human history is not animalism and barbarism but humanism and civilization.

How then can we account for such prehistoric conditions? One thing is certain, there is no accounting for them on the theory of either biological or materialistic evolution.

(TO BE CONTINUED)

## The Certainties of Revelation versus the Mirage of Mysticism

BY G. ARMSTRONG BENNETTS, B.A.\*

[As God is faithful, our word toward you is not *yea and nay*. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not *yea and nay*. For how many soever be the promises of God in Him is the *yea*: wherefore also *thru Him* is the *amen* unto the glory of God *thru us*. . . . Where-withal shall a young man cleanse his way? By taking heed thereto *according to Thy word*. . . . Lord, to whom shall we go? *Thou hast the words of etenal life*. . . . Lord, Thou knowest *all things*. . . . Only be thou strong and very courageous that thou mayest observe to do according to all the law which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest. The book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to *all* that is written therein: for then thou shalt make thy way prosperous, and thou shalt have good success. . . . His delight is in the law of Jehovah; and in His law doth he meditate day and night. And he shall be like a tree transplanted—(*this is the Hebrew*)—by the rivers of water that bringeth forth his fruit in his season: his leaf also shall not duce prosperity—(*this is the Hebrew*).—(2 Cor. 1:18-20; Ps. 119:9; John 6:68, 21:17; Josh. 1:7, 8; Ps. 1:2, 3.)]

Some Modernists are fond of affirming that the real splendor of the Scriptures never appeared to them until they were emancipated from the antiquated doctrine of its infallible authority; and that they never knew the preciousness of Christ until they discovered His fallibility, and came to know that many of His teachings are error, being uttered from the standpoint of the "fantastic notions of an unscientific age." They appeal to their experience as demonstrating the truth of the Modernist doctrines which they hold.

They say "these doctrines have grown upon them as they have made progress in the spiritual life." In these doctrines they profess to have found a growing rest of soul as they have advanced in them. Indeed, some of them go as far as to say: "I feel so sure of the truth of these teachings that I would affirm that to deny this truth is equivalent to asserting that Christ has been misleading me, so sure am I that I have been living under the guidance of Christ."

My reply to such assertions is that when men set up their own experience as the touchstone of truth they are doing two things. (1) When individual experience is set up as the only authoritative standard of truth the Church's message is reduced to chaos, since the Church can only say to men: "We present to you a series of tentative suggestions, the truth or error of which you must decide by your own experience." Theology under these conditions is necessarily reduced to an anarchic jumble of individual opinion. It is equivalent to declaring that there is no authoritative revelation for mankind. (2) Men are always in great peril of imagining that the affirmations of their own minds are Divine oracles.

One form of the doctrine which I am here discussing is frequently expressed thus: "Only that is true for any individual in the Bible which authenticates itself to his consciousness." As Dr. Lea, the learned Vicar of St. Austell, has well said: "This doctrine sends me to a sinner's heart to ascertain the will of God." There was a time when it authenticated itself to the consciousness of Saul of Tarsus that it was a religious duty for him to give his assent to the stoning of

\*President of The Wesley Bible Union, the Association of Loyal Methodists, who are resisting the assaults of Infidelity upon the English Methodist Church.



Stephen. The history of human error is full of illustrations of the way in which men like Mohammed succeed in persuading themselves that the voice of God within them has commanded them to be guilty of the greatest abominations of iniquity. There is no more mischievous form of the central error of Antichrist than the tendency of the present time to make experience the ultimate authority in religion. From the beginning it has been the constant aim of Satan to seduce men into making their own knowledge the basis of religion. This shews us how profound is the insight into the very depths of the origin of evil in the Genesis record of the Fall. That record tells us that it was thru the *Tree of Knowledge* that man fell away from God. From that time all thru the ages the Arch-Deceiver has steadily kept to this as his supreme aim, to induce man to vault into the throne of God, and to attribute Divine authority to his own inventions and imaginations. Thus the dupes of Satan fall into the awful condemnation spoken of by Paul in 2 Thess. 2: "Then shall be revealed that Lawless One whom the Lord Jesus shall slay with the breath of His mouth: even he whose coming is according to the working of Satan with all power, and signs, and lying wonders, and with all deceit of unrighteousness, for them that are perishing, because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." Thus Paul describes the personality of the Lawless One who, he declares, will work such terrible mischiefs amongst men. He says that the day of the Lord will not arrive until "the falling away come first, and the Man of Sin be revealed, the Son of Perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." Human history is marked all along its course by various manifestations of this spirit of Antichrist, men assuming the attributes of God, claiming the authority of God, and in some cases proclaiming themselves to be incarnations of the Divine. In Apostolic times the apotheosis of the Roman Emperors was a glaring manifestation of man's attempt to set himself forth as God. In 1870, with the declara-

tion of the Papal Infallibility, Romanism reached the climax of Antichristian error. Now in Modernism, by its doctrine that to each man is committed the capacity of the infallible decision as to what is truth, Antichrist attains its last imaginable consummation of the deification of man by making each man God unto himself.

This I call the ultimate mirage of mysticism. John Wesley was continually warning his people against the perils of mysticism. In most pathetic language he describes how he himself was all but ruined by the snares of the Mystics in the new Standard Edition of Wesley's Journal, vol. i. p. 420, where he tells us that he was carried away for a time by their "noble descriptions of union with God and internal religion," but that ultimately the effect of their teachings was to make good works appear "mean, flat, and insipid;" that they gave him "a plenary dispensation from all the commands of God;" and he pronounced this severe estimate of their dangerous heresies: "*All the other enemies of Christianity are triflers; the Mystics are the most dangerous of its enemies.*" Concerning Joseph Behmen, who captivated many minds in the eighteenth century, he says of his Exposition of Genesis that the part of it which he read he found to be "most sublime nonsense, immutable bombast, fustian not to be paralleled" (Journal, vol. iii. p. 17). In his Journal, vol. iii. p. 10, he describes Mysticism as "a specious snare of the devil." In a letter to William Law (Works, vol. ix. pp. 466-509) he exposes some of the absurdities of Mystical mirage, shewing how the speculations of the Mystics lead to the utter destruction of much of the plain teaching of the Bible, and especially how their doctrines destroy the Scriptural doctrine of the Atonement. One of the errors for which he reproves Law is one that is constantly found in Modernist teachings, nay, which is necessarily involved in the doctrine which supersedes the Bible by the authority of Experience. He complains that Law taught his readers to go "from the teaching of the Bible to be taught by Christ." "So," says Mr. Wesley, "you set Christ and the Bible in flat opposition to each other. Is this the way we are to learn of Him? Nay, but we are taught of Him, not by going from the Bible, but by keeping close to it. Both by the Bible and by experience we know that His Word and His Spirit act in con-



nection with each other." Summarizing what he conceives to be the chief errors of the Mystics in a letter to his brother Samuel, written in 1736, he says, referring to their attitude to the Bible (Works, vol. xii. p. 28): "Scripture they need not read; for it is only His letter with Whom they converse face-to-face. And if they do read it now and then, as for expounders, living or dead, reason or philosophy, (which only puffs up and vainly tries to bind God by logical definitions and divisions); as for knowledge of tongues or ancient customs, they need none of them, any more than the Apostles did, for they have the same Spirit." Concerning Madame Guyon's attitude to the Scripture he says (Works, vol. xii. p. 277):

"The grand secret of all her mistakes was this, the not being guided by the written word. She did not take the Scriptures for the rule of her actions: at most it was but the secondary rule. Inward impressions, which she called inspirations, were the primary rule. The written word was not a lantern to her feet, a light in all her paths. No, she followed another light, the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she then read them not to learn but to teach; and therein was hurried on by the rapid stream of her overflowing imagination.

I think I understand what the Modernist Mystics mean when they tell us that their view of the Scriptures has brought them such peace. Their peace is the smug comfortable self-satisfaction of the egoist who finds delight in feeling himself superior to the Bible and to the teachings of the Church of God from the beginning. The peace of the Mystic egoist who feels that he has at last found solid rock in the affirmations of his own consciousness is a very different thing from "the peace of God which passeth all understanding, which alone can guard our hearts and thoughts in Christ Jesus" (Phil. 4:7). A self-centered life is founded upon that which is less than nothing and vanity. Only the life that is God-centred has a real and abiding foundation. That life is based upon the Rock of Ages Who is not to be discovered by looking into self but by looking out of self unto Jesus, Who is revealed in the Scriptures, and Who Himself bade us to "search the Scriptures" in order that we may know Him. If the Scriptures are discredited we have lost our Redeemer, the Church has no message to deliver, and we are left without chart or compass, and without light,

to be tossed to and fro in the darkness upon the restless sea of human speculation, orphan children crying in the darkness for a light that can never come.

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### Modern Parables: The Dove of Peace

BY CHARLES W. DANE, D.D., LITT.D.

The life of the present Allied World is like unto the return of Noah's Dove with the olive branch in her mouth.

The Bible basis of our parable is familiar to all. The old story in the Book of Genesis reveals to us that the wickedness of man in the earth was great; that sin is always and inevitably followed with retribution and suffering; that, because of God's love for humanity, He sent a fearful judgment in the nature of a great flood upon the earth; that, because Noah was a just man, and walked with God, he was commanded to preach righteousness and at the same time to build an ark for the saving of his household. Noah's neighbors simply made fun of him, until the heavens were opened, and the floods poured down for one hundred and fifty days, when only Noah, his family, and his animal life were saved.

When the rain ceased Noah patiently waited until he thought the water must have settled, when he sent forth a raven from the ark, but the raven did not return. A little later he sent forth a beautiful dove, and soon the dove returned to the ark, and he knew that the waters were not yet sufficiently settled. Waiting until another Sabbath, he sent forth the dove again, and the dove returned in the evening; "and, lo, in her mouth was an olive branch plucked off: so that Noah knew that the waters were abated from the earth." He waited another few days and then he and all his went forth to rebuild and repopulate the earth.

The return of Noah's Dove to the ark was the harbinger of reconciliation, the assurance that the chastisement had been completed, that peace had now returned to the earth. The plucked olive branch in the mouth of the dove signified that the victory was complete.

The whole thought of the dove and the olive branch signifies reconciliation, peace, and victory, and it has its message to the present war-stricken world, with all its suffering, shame, and sorrow.

From the teachings of God's Holy Word it is evident that God's loving heart yearns over the sufferings of man,



and particularly over the confused conditions resultant from war.

The chaotic conditions at the creation of the world grieved His Spirit, who "brooded over the face of the waters" (Gen. 1:2). The Holy Spirit, in the form of a dove, could not bear to look upon this confused state, where lifelessness, chaos, and confusion reigned supreme; and, consequently, like the mother-bird upon her nest, the Spirit brooded over the earth, until out of this chaotic condition came order and beauty and peace.

The application is plain: The only hope of our present confused, perplexed, and troubled war-stricken world is in the tender Dove of Peace. This is true of the particular individual; it is equally as true regarding the nations. And, as the Dove of Peace brought the message to Noah in the days of yore, letting him know that peace and victory had come, so today the Spirit of God is brooding over the nations, ever seeking for the establishment of righteousness and peace in the earth—and we may rest assured that when the judgment is complete—when the deluge of blood shall come to an end—the Dove of Peace shall descend with victory for the Right!

In the meantime God's people will pray for the hastening of that blessed day, knowing that prayer will accomplish more than all things else besides for the bringing about of the eternal purpose of our unchanging God.

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### The Epistle to Philemon

BY WILLIAM H. BATES, D.D.

Philemon was a resident of Colosse, a city of the province of Phrygia in Asia Minor. He seems to have been a man of property and influence, the head of a numerous household, a dispenser of profuse liberality. As Paul up to that time had probably never visited this city (Col. 2:1) it is conjectured that Philemon, while on a business trip to the metropolitan Ephesus, came under the Apostle's ministrations (Acts 20:31), and was converted. He became a missionary to his own town, and his house became the center of the Christian community there.

In Philemon's household was a Phrygian slave by the name of Onesimus. He robbed his master and fled to Rome. Paul was in prison there. Possibly thru the influence of Paul's fellow-helper, the Colossian Epaphras (Col. 1:7; 4:12),

Onesimus is brought to Paul and is soundly converted (Col. 4:9). The first thing for a Christian penitent to do, no matter at what cost or risk, is to repair, as far as possible, a wrong done. If Onesimus could not restore the spent stolen money, he could restore himself.

The Epistle to Philemon was written by the Apostle Paul to adjust aright, and on purely Christian principles, the relations between the wronged Christian master and the wronging Christian slave. Tho a private letter to an individual, it is of the utmost importance, for the principles enunciated herein will rectify the wrongs, cure the ills, of human society, whether of master and slave, capital and labor; the liquor traffic; commercial, industrial, social, private antagonisms of whatever sort. Paul sends Onesimus back to his master with the letter, at the same time Tychicus is despatched (probably late in A. D. 62, or early in A. D. 63) with the Epistle to the Colossians (Col. 4:7-9), which he delivered to the church there. Tradition says that as a result of this Epistle Philemon set Onesimus free.

#### ANALYSIS

- I. Salutation. Verses 1-3.
- II. Paul's Feelings Towards Philemon. Verses 4-7.
- III. Paul's Plea in Behalf of Onesimus. Verses 8-21.
- IV. Conclusion. Verses 22-25.
  1. Paul's contemplated visit to Philemon, v. 22.
  2. Salutations of fellow-helpers, vs. 23, 24.
  3. Benediction, v. 25.

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### Evangelical Religion Exhibited

BY KNEELAND P. KETCHAM, D.D.

The General Assembly of the Presbyterian Church lately unanimously called for Organized Christian Unity of Evangelical Churches and then adjourned to forget about it. But what in a single community or a State is meant by Organized Evangelical Christian Unity?

Let us illustrate: Take a lively town of 5,000 population. Imagine the old order gone and the new order established and what do you see? First, two ministers duly installed. One is paid \$3,000 and the other \$2,500. There is one church auditorium for all Sabbath and other preaching services. One minister is chosen for it and is the Dr. Jowett of the Church. His province is to preach



and to have a "closet" behind his study from which he comes to his duty on the way to the pulpit and as he comes from God with God's message, people throng to hear him.

The other minister, while he has of course his "closet" behind his study and office is the minister of enterprise and activity. From him all the several Sunday Schools are watched over and officered and provided for. So several Societies of Christian Endeavor. So men's and women's Mission societies—for Mission funds to be conspicuously raised. So duly all Young People's Societies.

Now for every ten miles we have three such churches. Now from each community have been released three regular ministers—all ready and eager for mission fields and your nine released ministers are now in hot pursuit of a Dr. Arthur J. Brown to start the Mission organizations demanded.

In the meantime, of course, your three churches will increase to hundreds and call for and duly organize "Presbyteries," "Synods" and General Assembly.

With all parties eagerly evangelical, eager to receive God's message, full of the most loving and adoring passion for Him whom God has forever exalted as bearing the "Name above every name" being the Head of all things and as always and in all things "All and in all" and all duly intimate with God as dear children in the Holy Spirit's power.

With them at all stages will be happily realized the truth that where God's children study His word to praise, worship and work together the Holy Spirit gives them far deeper agreement than when they are pitted in theological discussion.

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### A Ministerial Poet.

BY THE REV. CHARLES E. CORWIN.

The minister is often a jack of many trades but seldom is he a poet. Therefore it is interesting to discover among the early Dutch clergymen of New Netherland a genuine poet in the person of Domine Henricus Selyns.

Domine Selyns was born of pious ancestry in the city of Amsterdam in 1636, and received a complete education at the University of Leyden.

Upon his graduation in 1660 he consented to become the pastor of the frontiersmen scattered along the bank of the East River in far away America. In the region now occupied by the city of Brook-

lyn he found 134 people living in 31 houses. At first he preached in a barn but soon a church was erected for him. He became so popular as a preacher that on Sabbath mornings the East River was dotted with boats bringing hearers from New Amsterdam, while the aged Domine Megapolensis spoke to empty pews in the church within the fort. On Sunday evenings the young pastor crossed the river and conducted service for Governor Stuyvesant's retainers and slaves at the Governor's Bowery, now East Thirteenth Street, New York.

No Indian arrow struck the youthful minister, but while engaged in pastoral duties, Domine Selyns was wounded by one of the shafts of Cupid. Machtelt Specht, a young lady of rare beauty and worth, if we may trust her lover's description of her, had recently arrived from Utrecht. Her he wooed and won and they were married July 9, 1662. Soon after their marriage, upon her twentieth birthday, he wrote a poem in her honor. Of this we give the last stanza:

"Tis her birthday and no later,  
Let your garlands gaily fly;  
Wish her ornaments no greater;  
Wish her all prosperity;  
Wish her many days to live for,  
That she may no sorrow know;  
Pray: -'Upon her, Great Jehovah,  
Do Thy blessings e'er bestow;  
Wish her, when th' immortal spirit  
Leaves her body here to die,  
She may then that life inherit,  
Which shall live eternally,  
That she may ascend to heaven,  
Whence all fear of death is driven."

Among Domine Selyns' friends of those days was Aegidius Luyck, the tutor of Governor Stuyvesant's children and a young man of great promise. He too was wounded by Cupid's darts and between his Latin lessons spent his time in courting Judith Van Isendoorn, whose home was in the Governor's family and who was probably related to that august personage. They were married at Christmas time, 1663, and Domine Selyns wrote two poems in honor of the happy event.

In one of these he said:

"And as they bring this child (the Christ-child) before them,  
Luyck comes and marries Isendooren,  
Standing before this Christlike crib;  
And finds when her consent is shewn,  
Flesh of his flesh, bone of his bone,  
For Judith is his second rib."

Domine Selyns longed to see his aged parents again before they died, and in

1664, shortly before the surrender of New Amsterdam to the English, he returned with his young wife to the Fatherland. He remained in Holland eighteen years, serving as pastor of a church and as chaplain in the army. All this time he kept in touch with his friends in America and on several occasions composed poems in honor of events there. Thus upon the death of Ex-Governor Stuyvesant in 1672 he wrote:

"Stir not the sand too much, for there lies Stuyvesant,

Who erst commander was of all New Netherland,  
Freely or no, unto the foe, the land did he give over,  
If grief and sorrow any hearts do smite, his heart  
Did die a thousand deaths and undergo a smart  
Insuff'rible. At first too rich; at last too poor."

After several attempts had been made to induce Domine Selyns to return to America, he at last consented and upon the death of Domine Van Nieuwenhuysen in 1681, he accepted the call of the Collegiate Dutch Church of New York. He arrived in 1682 and remained pastor of that church until his death in 1701.

These nineteen years were very busy, full of much sunshine and shadow. He preached three times every week and held a catechetical class every Sunday evening. His instruction must have been very thorough, for many of his pupils became very proficient not only in the catechism but in the liturgy and the devotional portions of the Scripture. In 1698 sixty-five of the boys and girls of his church could repeat all the Psalms, prayers and hymns appointed them. Domine Selyns also did much preaching in outlying stations and kept a general oversight of all the Dutch churches of the province. In 1693 he secured the erection of a new church building on Garden street and three years later, after many efforts, the Collegiate Church of New York obtained a royal charter, which rendered her independent of the machinations of her enemies.

In 1865 Domine Selyns lost his wife but soon after married Margaret de Riemer, the widow of Cornelius Steenwyck, who was the first large benefactor of the Collegiate Church.

Early in the poet-minister's New York pastorate he was very popular with all classes. Upon his arrival in 1862, they built him a stone parsonage, founded as he said, "upon undeserved affection." But as the years passed, and especially during the Leisler troubles in New York, the good Domine found many enemies who made his life bitter with their slanders and unkind treatment. The clouds some-

what lifted however before his death. For the last three years of his life he was assisted in his pastoral labors by a youthful colleague, Domine Gualtherus DuBois, who served the Collegiate Church from 1699 to 1751.

Sunshine or shadow did not have much effect upon the muse of Domine Selyns. Throughout the eighteen years of his New York pastorate, he continued to write poetry.

Several of his poems were obituary notices. Thus beside the epitaph for Governor Stuyvesant, he wrote in memory of Domine Van Nieuwenhuysen, Domine Megapolensis, Madam Anna Loockermans and others.

Some of his poems were suggested by particular incidents and others were merely curious conceits of his own. Thus he composed a poem "On a mudman dredging upon a bag of gold," "Upon the bankruptcy of a physician," "Upon mercenary and unjust bailiffs," "Upon scolding wives and the third day ague," "Upon reasons for and against marrying widows." A good example of this kind of poetry is a verse entitled "On Maids and Cats:"

"A nimble cat and lazy maid,  
Breed household feuds and are no aid;  
But lazy cats and nimble maids,  
Beyond all doubt are greater plagues.  
Once, now and then, the cats may eat,  
But snoops the maid in ev'ry plate,  
And makes the purse and cellar low.  
Howe'er it hits, there is no dough."

Most of the poetry of Domine Selyns was composed in his native tongue, the Dutch language, but his more elaborate effusions were in Latin. Thus he wrote a poem in honor of the Rev. John Wilson, Senior Pastor at Boston, and another still more elaborate work dedicated to the Rev. Cotton Mather upon the publication of the latter's great work, the "Magnalia." In this he clearly showed his expectation that God had great purposes for the future of the American continent.

Cotton Mather acknowledged Selyns' poetical ability by saying of him, "He had so nimble a faculty of putting his devout thoughts into verse, that he signalized himself by the greatest frequency perhaps which ever man used, of sending poems to all persons, in all places, on all occasions; and upon this, as well as upon greater accounts, was a David unto the flocks of our Lord in the wilderness."

In her will, written in 1712, Domine Selyns' widow, referred to his portrait. But the picture has long since disappeared and no one today knows the countenance of the ministerial poet.



# Current Religious Thought

## The Relation of Reason to Revelation

BY JOHN MACCALMAN, D.D.

"Reason," in common speech, "is the power or faculty of comprehending and inferring;" "the power within us which argues from the known to the unknown." All ordinary persons, educated or illiterate, civilized or savage, are possessed of what we call reason. They have the power to know some things.

Knowledge, the basis from which reason argues, consists, to a large extent, of much supposed truth which is passed on from one generation to another. The most of what we know came to us in this way. But with the true, a good deal that is not true has also come. The true has to be learned in this way, with a few exceptions. The child learns by being told. The basis of knowledge, or the medium of it, rather, lies in a common form of speech, by which the same words mean the same things to all. In the known, where the same words mean the same things, there is rarely any trouble. Trouble comes thru reason based on an understanding that differs in its inferences, or thru using different dictionaries, like the people at the Tower of Babel.

When Adam gave a name to each animal, he began the first dictionary, a common basis of knowledge. All reasonable people, in their intercourse with others, try to be sure of their dictionaries, and thereby they save themselves and others a great deal of trouble.

To all who possess a common knowledge, the power of a common reasoning comes, and without this common knowledge a common reasoning is impossible. The wider the range of the common knowledge, the broader the basis for a common and sane reasoning.

While knowledge forms the basis for reasoning in general, it must be remembered that each person's knowledge depends much on his day and on his opportunity. The same conclusions from an unusual fact cannot well be expected from a Mexican bandit, a modern German, and an American college professor. The great differences in knowledge, due to their training and environment, cause very different conclusions to be drawn. So, when the relation of Reason and Revelation is thought of, we cannot ex-

pect people with differing knowledge to come to the same conclusions. The differences in persons, and in peoples also, must be remembered.

History shows us that the development of persons and of races depends on the use they make of their reason. Every human being must base his conduct on the inferences which he is able to draw from what he knows to what he does not know. All right and all wrong are to him, or should be to him, right and wrong, because his reason tells him that they are so. It matters not whether his standard of right and wrong may have been the result of the most thoro and logical use of well-trained faculties, or the mere acceptance of the say so of some one else, the character of the individual is beautified or marred according to his loyalty to the results of his reasoning. Every man's standard of right and wrong is the result of the use of the reasoning faculty. One resulting judgment, at least, is not deferred to some distant day, in this world or the next, but it is daily enforcing itself in every life. Faithfulness to one's ideas of right and wrong daily develops character for the better; daily disloyalty to one's ideas of right produces a daily loss of capacity to have and to hold high moral ideals. The most vital of God's laws constantly execute themselves in every one, and the resolute daily carrying out what one believes to be God's will is a daily growth of the better side of one's life, ever fitting one for the better service which is the highest reward, the capacity for still better service. Daily failure is daily declension.

Reason, therefore, is a very precious thing. Without the most loyal use of it, no one can grow to be all that God expects and humanity needs from Him. As never before we have the daily evidence of the value of moral character. This moral character is the result of loyalty to one's highest ideals. Daily disloyalty to these, in saint or sinner, for any cause, means a daily sinking under the control of the brute passions.

While reason is the standard by which our ideas are tested, it is not in itself able to furnish us with sufficient inferences

of a character that can touch the deeper mainsprings of life. The spiritual life seems to be beyond the reason's range of action and living. The light for the spiritual life must come to us thru Revelation.

"*Revelation* is that disclosure which God makes of Himself and of His will to His creatures." To the average Christian, in ordinary speech, when thinking of religious things, Revelation and the Bible imply pretty nearly the same thing. But since revelation is that disclosure which God makes of Himself and His will to His creatures, that revelation is the right and privilege of each and every one for whom God cares. If it is the right of every one, the revelation is not, and cannot be, closed till each one comes to receive it individually, and lives up to the highest form of revelation that one can receive. The full privilege of revelation comes to no one, till by the development of his spiritual nature the consciousness of his relationship to God is realized by him.

While this consciousness of God does not come as yet to all men, the revelation contained in the Bible is open to all, so far as Christians have spread it. This revelation was progressive. Jesus taught this in the statement He made about divorce, "For your hardness of heart Moses wrote you this commandment" (Mark 10: 5).

As the perception of God's will came to men and evidenced itself in obedience, the result was a deepening spiritual life, in individuals at least. These affected others, till at last, as soon as they were ready, God sent Jesus Christ as the full revelation of Himself to humanity. That revelation is contained in the four Gospels, which reveal the life and teachings of Jesus during His public ministry.

This revelation was given to let men know what reason would never teach, or, at least, what it never has taught. The spiritual side of man has a capacity for things which the reason cannot grasp, but which it believes to be right and good because of the effects produced when once the spiritual life has become fully awake. God revealed Himself thru Jesus Christ then, He reveals Himself thru the same medium now. Only, today Jesus Christ reveals Himself thru His people, as then He let Himself be known thru His person. He appealed to the reason of the people of His day. He did not tell His friends that He was the Son of God

till they recognized that the Christ of prophecy and Jesus of Nazareth were one and the same. This development of their spiritual lives came thru daily contact with Jesus, most loyal obedience to their own highest ideals, and the consequent indwelling of "the Holy Spirit, which God gives to them that obey Him." Jesus did not tell His enemies that He was the Son of God till He had given them such proofs of His origin by His life and His deeds that they had to suppress their reason when they refused to accept Him as God's Christ.

Jesus appealed to the reason of the people of His day by His miracles. One reasonable man recognized this when he said, "No man can do these signs that Thou doest, except God be with him." In this he stated the conviction of all who knew the work of Jesus and were not turned against Him by personal considerations. Jesus did things publicly and privately which were beyond the power of men then, and are equally beyond the power of men now. They knew that He could not have the power unless God gave it to Him. If God gave it to Him, it was because He approved of Jesus. If He approved of Him, it was because Jesus fitly represented God and spoke for Him. The disciples felt that the things that Jesus taught men were from God, as the meaning of the things He taught was made plain to them daily by the life He lived. Jesus became to them the representative of God, and His life and Word the revelation of God to humanity. Insofar as any greater manifestation of that revelation is impossible, that record is closed. Insofar as a truer understanding and wider perception of what Jesus meant is concerned, it is still being unfolded.

The Relation that Revelation ought to bear to Reason in every life is to furnish it light. But revelation has to be tested by reason. Early in His ministry Jesus said: "The very works that I do bear witness of me that the Father has sent me" (John 5: 36b). At the close of His ministry, on His last night with His friends before His crucifixion, Jesus said, "Believe me for the very works' sake" (John 14: 11b). Of those who were to crucify Him He said, "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" (John 15: 24). As Jesus appealed to the reason of the people of



His day, He appeals to the reason of the people of this day. The proof of His being God's revelation lay in His work then: it lies in His work now. As He revealed God in His personal life then, He strives to reveal God in the life of His people now. But reason—not emotion, nor fancy, nor deceit, nor chicanery—must decide when the revelation is true. It is true whenever and wherever it exhibits the Spirit and purpose of Jesus Christ, and at no other time or place.

But reason must have the knowledge of what Jesus Christ is before it can argue from the Christ of the Gospels to the real or supposed Christ in His people today. This knowledge can come only to those who familiarize themselves with the four Gospels. The story of the Old Testament is but the introduction to these; the rest of the New Testament, the appendix. The Gospels are brief, that we may easily know them. They are written in simple language, that we may easily understand them. They are full of word-pictures, that they may lay hold on our imagination. Practically they deal with—because they have—but one theme; they reveal but one Person, but thru Him they reveal all of God's that human nature can comprehend. They are the light which holds all the colors.

Every one who fills his mind with the Gospels till he catches the mind of Jesus Christ has that knowledge of the will of God by which he can test the life, and know without fail whether he has the Spirit of Jesus or not. But it must be remembered that Christ's life was never for Himself, but always for others. Yet, the life for others was not for the sake of winning their approval, but for the reason that it was the will of God. Reason has been given us, that we may use it. Revelation has been given to aid reason. Both have been given us to develop us and fit us for the carrying out of God's will. The consequence of that will, when carried out in human life, is ever and eternally beneficial. One thing that those who hesitate should remember is, that the Niagara flood in due time reaches the sea, none the less sure that on its way it serves civilization by turning its weight on the turbines to power for the use of a great many people.—*Herald of Gospel Liberty*.

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Suited truth to personal preference is the short cut to spiritual bankruptcy.—*Lawrence Keister, D. D.*

## How Christ and the Bible are Alike

It is a strikingly interesting and profitable study to compare Scripture and our Lord as each "the Word of God." There is a close resemblance between the Incarnate Word and the Written Word, and a careful consideration of this will help in our understanding of the Bible as the embodiment of God's revelation for human life.

Christ and the Bible are at once *divine and human*.

Our Lord was perfect in each nature, and the natures were inseparable. If we had been on earth during our Lord's life, we should have been impressed with His real humanity and His equally real divinity, and yet no one would have been able to say exactly where the divine element ended and the human began. We can see this today in the record of his miracles. In spite of all attempts to separate the superhuman from the human, these accounts cannot be altered without injury and violence.

The Bible also is at once divine and human. The varieties of its composition reveal the individualities of the writers, and the differences between them are manifest tokens of its essential humanity. Yet it bears on its face the marks of divinity, and no other book even approaches it in this respect. Here, too, these elements are inseparable. Let scholarship do its utmost in separating and discriminating, it will be found impossible to say with accuracy and certainty where the divine element in the Bible ends and the human begins.

So the sum total of the impression, whether of Christ or of the Bible, is a complete conviction of their real divinity and their equally real humanity.

This problem of the *two natures* of our Lord has hitherto proved insoluble. How two natures—one divine and the other human—can co-exist in the unity of one personality is the great psychological problem of the ages, and yet in spite of the mystery the fact of this union is assured, divine, and satisfying.

The Bible is in exactly the same case. We have had discussions about inspiration all thru the centuries, and attempts have been made to solve the problem of the co-existence and combination of the human and divine elements in Holy Writ. But none of these explanations carries us far, tho the fact of divine inspiration co-existent with human quali-

ties is as assured and as satisfying to personal experience as anything can be. We rest on the assurance that "all Scripture is given by inspiration of God," and also that "holy men of God spake as they were moved by the Holy Ghost." We accept the facts without discovering the explanation.

Our Lord was *infallible* in his earthly manifestation. As a teacher sent from God, he spoke with authority, and claimed to be the exponent of His Father's will and the mouthpiece of divine revelation. Christians of the present day have not seen Christ in that original manifestation; nevertheless, they fully believe in his personal infallibility.

We believe the same about the Bible. We consider that in its original manifestations—that is, in the manuscripts which came from the hands of the Apostles and apostolic men—the teaching was infallible. We do not possess those original manuscripts, for it has not pleased God to preserve them to us; but in our Bibles we have the nearest possible approach, and this a perfectly adequate one, to the original revelation.

Our Lord's *authority* as a teacher was absolute and final, because he claimed to come to this world as a revelation of God: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom he appointed heir of all things, thru whom also He made the worlds" (Heb. 1: 1, 2). In the same way we believe the Bible to be of absolute and final authority, because it contains the revelation of God for man's spiritual life. From the time of the apostles to the time of our Lord's second coming, this Book is our supreme authority and our only infallible guide in all matters of moral and spiritual truth and life. Whatever truth may be more fully understood by the Church as the days go on, or whatever interpretations of truth may be found to be correct, they will all be discovered within the limits of our present Bible.

There is also an equally striking analogy in the purpose of Christ and of the Bible, for both of them *reveal the redeeming love and grace of God*. This purpose has a universal destination, since Christ and the Bible are intended for the whole world. As Christ is being interpreted into every need of every race, so the Bible is being translated into every language and dialect. Then, too, the mean-

ing of Christ is exhaustless; each generation, each race, finds more and more in Him in the many-sided revelation of God and in His person and work. In the same way the Bible has a wonderful universal significance, and new beauties, new glories, are always being discovered, for, to use John Robinson's well-known words to the Pilgrim Fathers, "the Lord hath yet more light and truth to break forth from His Holy Word."

Another point of close and even striking analogy is seen in the *power* of Christ and of the Bible, including power to instruct, to convict, to pardon, to cleanse, to sanctify, to enlighten, and to strengthen. "Where the word of a King is, there is power." The personal power of Christ and the literary power of the Bible both arise out of this, that they reveal God and show how His grace may be received into minds, consciences, hearts, and wills.

From all this it can easily be understood that the *requirements* of both Christ and the Bible are virtually identical. They demand three conditions for both understanding and enjoyment. First must come meditation, as we ponder Christ and the Bible. Then will follow trust, as we confide in the Lord and His Word. Out of this will proceed obedience, as we follow Christ and His truth. Thus we shall have in our own lives the crowning and most convincing testimony to the reality of the Incarnate Word and the Written Word.

These are some of the aspects of the close analogy between the Word Incarnate and the Word Written; and the more we dwell upon them and enter into their beauty and fulness, the deeper will be our conviction that in the Lord Jesus and in the Bible we have that which alone can save, sanctify, and satisfy the life, because in both we have the full, perfect, and sufficient revelation of God. Occupying mind, heart, and will with Christ and the Bible, we shall be in the fortress of "an impregnable Rock," one upon which the storms will beat in vain and in which there is shelter and satisfaction for time and eternity.—*Sunday School Times*.

\* \* \*

Absolutely tender!  
 Absolutely true!  
 Understanding all things,  
 Understanding you!  
 Infinitely loving.  
 Exquisitely near—  
 This is God our Father,  
 What have we to fear?



## The War and Higher Criticism

The silence of our American higher critics during the past year has, to say the least, been significant. Nor shall we have to go far for an explanation of their quiescence. We regret their history is such that we are not warranted in believing that they have been converted from the error of their way and ready to return unto the Lord, who will have mercy upon them. Indeed, we are forced to the conclusion that their silence is dictated by expediency, and that they are only "lying in wait" and biding their time.

Whatever else may be said of the higher critic, he is usually an astute politician, and knows "which way the wind blows." Tho he may not be willing to discern the will of the Lord, he is both willing and able to discern the signs of the times. He is quick to connect up with the psychological moment, and to work it for all it is worth. They know full well that the world has not forgotten from whence came their deadly "gas" that has wrought such sad havoc with the faith of many. They are quite conscious of the fact that "made in Germany" has not been at a premium in America the past year. In other words, they have been afraid to glorify their spiritual parentage. And this leads to the statement that we do not know a single higher critic in this country that has manifested any real interest in winning the war. So far as our information extends, every mother's son of them is pro-German. This, of course, is altogether natural, as they have so long looked to Germany for their faith and their Bible.

It is more than probable that the same implacable hatred for God's Word still lurks in their sinful souls, and only their discretion and consummate cowardice have prevented them from airing their infamy. Secretly, they yet worship the German god of Kultur, but only in secret, lest their Americanism be called in question. It is not a sensitiveness of conscience, but of cuticle, that accounts for their repose. They have been sowing the whirlwind, and feel safer in their dugouts till the storm is over.

That higher criticism and patriotism travel in opposite directions is evidenced by the institutions of learning dominated by this cult. In these schools, the soft pedal has been played on the subject of patriotism. A distressing illustration of this fact may be seen in the graduating

class of Yale University. A vote was taken by the class to determine who was the "foremost living man." Eleven members of the class voted that the German Kaiser was the greatest living man. President Hadley attempted to explain that this was only a joke. His explanation is not only gratuitous, but foolish. Not one of the eleven made any such explanation, and no doubt voted their honest sentiments. Col. Harvey, of the North American Review, takes the school to task, and says that such a joke, if it was a joke, was ill-timed and dangerous. In our judgment, the act was anything but a joke, and dangerously near treason. Since Yale has been sowing German seed, it should not be surprised at German fruit.

The time has come when short shrift should be made of the Kaiser's friends, here and elsewhere, and as we have observed, higher critics are usually his friends. Let Southern Baptists keep a close watch on all their schools, that they may not become contaminated by this Hun product. The real pity is that all the higher critics are not in the land of their theological nativity. Admittedly, they are traitors to truth, and many of them, we believe, enemies to our flag. The sooner we are done with the whole traitorous tribe the better for God and man.  
—*Western Recorder*.

\* \* \*

## Genesis Contrasted with Revelation

Genesis presents the scene of the beginning of earthly life; Revelation swings out into space and foretells of the eternal and heavenly life. The first book pictures the world in the dawn of its beginning; the last book portrays the passing away of the old and the beginning of the new.

Genesis mirrors the earth in beauty, a blossoming Eden with man in the midst dominating. Revelation breathes the atmosphere of the heavenly—the sanctified hosts worshipping and praising Christ, "high and lifted up."

The sun, the moon, and the stars were given to be lights for the earth, but a time comes when no earthly light will be needed, "for the Lord God shall give them light." The earthly sun will fail in the presence of the Light of lights, earth's night will vanish to give way to the eternal day.

Satan's wiles led the virgin world into every form of sin. He gave his victims

sorrow, degradation, and death. The last book reveals that the mighty power of Satan will be overcome and broken. It ushers in the finished work of the Son of God—man freed from the bondage of Satan and attesting his allegiance in the victory song: "Unto Him that loved us, and hath loosed us from our sins by His blood.... be the glory and the dominion forever."

Genesis tells of sin and sorrow pressing in upon our first parents. Innocence fell and guilt was enthroned, lives were shadowed with fear and remorse. Sin marauded the once happy minds of the law-breakers. Revelation foreshadows the sinless land, "and there shall in no wise enter into it anything that is unclean." Purity of mind and heart will characterize its holy citizens.

Fallen Adam in the end becomes the redeemed; tho cursed by sin, yet saved by grace: Christ meeting the law, the fallen man standing in Him will be forgiven and lifted into the exalted relation of a son of God. Darkness of sin will give way to the light of a new day. The men of Genesis become the angels of Revelation. The family of Adam become all nations of the earth. The River of Eden is replaced with the River of Life. Teary earth becomes the land without a sigh, and earthly Canaan the Promised Land. Mortal becomes immortal and death becomes life. Redeemed hearts will find their expression in the halleluiah anthem:

Unto Him that sitteth on the throne,  
And unto the Lamb, be the blessing,  
And the honor, and the glory, and the dominion,  
Forever and ever.

*P. IV. in Herald of Gospel Liberty.*

\* \* \*

### How the Twelve Disciples Died

There is no record of the last years and death of Philip, Judas (or Jude) and Simon the Canaanite. Traditional and other accounts show the following concerning the other nine: Peter, crucified by Nero; Andrew, crucified at Patrae in Achaia; James (the greater) slain by Herod; James (the less) stoned to death; John, brother of James, died natural death; Bartholomew, crucified in Persia; Thomas, martyred in India; Matthew, died natural death, according to Clement of Alexandria; later tradition says he was martyred; Judas Iscariot, hanged himself.

### Reverence for the Bible.

The Bible is a marvelous book, it is like no other known to men, it deals with the profoundest truths and greatest problems that can interest the human mind and absorb the attention of the soul. It is a book of supreme influence, yea, it is the Book of books. It is the most widely read book, and enjoys the most extensive circulation, being published in more than five hundred languages and dialects, and the number is increasing with the years. It is estimated that there are over 12,000,000 copies sold in a year. A well known statesman has said: "The wisdom of the Scriptures holds good in every age. The biblical spirit pervades even secular institutions. The recurring miracle of conversion proves the Word. The Bible alone points the road to social justice. Early poet souls sang the good tidings."

The Bible is God's Book, hence it is of such vital importance, deserving the closest attention and the greatest reverence. In it God speaks to man, and on the most interesting subjects imaginable. In its frankness with the individual and his life, it has no equal. It is direct and truthful without any reservation. It is man's best friend and may become his most relentless tormentor. Its language is incisive and all-inclusive. It never condones wrong but always offers forgiveness on definite conditions. It deals with all life relations and tells us who we are, what we are, and whither we are going.

It is a symposium of God and of man that is full of information and inspiration. Nowhere else can a clearer view of God and man, and man's destiny here and hereafter be found. The portrayal is marvelous both as to accuracy of facts and delineation of character. Moreover it is a very devotional Book, so much so that saints of all ages have found it a verdant meadow and a sparkling stream ever-flowing and ever refreshing, for those streams of salvation flow for the healing of the heart and of the nations. It is preeminently a Book of consolation, its comforting promises make a splendid pillow for the dying saints, and help many weary pilgrims to triumph over disease and death, enabling them to enter exultingly into the haven of eternal rest.—*Evangelical.*

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We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history whatever.—*Sir Isaac Newton.*



### Somewhat Mixed

Professor Wood Jones of London, having convictions and disdaining longer to remain silent, has flung down by way of a challenge to the scientific world the assertion that Darwin was an egregious blunderer and that apes were not the progenitors but the descendants of the race of man. He declares that the find of what anthropologists have called the "Talgai skull" in Australia has revealed that it really belongs to an age so remote that it must be set down as being the skull of a human creature who lived before apes appeared on the earth.

This is very interesting and must have been tremendously exciting to evolutionists generally, since we find them simultaneously rising at points far remote from each other, to take up the Englishman's challenge. Prof. Franz Boas of Columbia University, New York, gleefully grasps the opportunity and counters by claiming that both Darwin and Jones are wrong—that neither the human race nor the monkeys descended from one another, but both sprang from some animal belonging to an age far earlier than any of which we now have a geological trace. Dr. Boas brings Professor Smith of Sydney University, Australia, into the arena as the man who classified the "Talgai skull" as that of a young proto-Australian, probably a bushman. Next comes Dr. Norris, President of the Royal Society of Queensland, who admits that geological evidence of the antiquity of the Talgai remains was lacking. Last to enter the circle of scientific controversy is Dr. Edward Hickey Bradford, of Harvard, who disagrees with them all and caps the climax of discussion by proclaiming that the true line of human descent led back to the lizard, and that the race of men must trace its remotest ancestry to the great saurians, from which sprang not only human beings, but dogs, horses and monkeys also. Just when a break occurred in the lizard family resulting in this strange development, or whether the break occurred at long intervals apart, none of the scientists could or would explain.

Then appears before the amazed world the great doctors, Gerald B. Smith and Theodore G. Soares, of the University of Chicago, with the startling information that follows:

"The one disadvantage of Bible study pure and simple is that it restricts us to

the questions which the biblical writers discussed. While most of these questions are perennially vital, some of them belong to a by-gone age. It was necessary for the early Christians to ask seriously whether the Jewish ceremonial law was essential. We do not need to raise the question. On the other hand, modern Christians are perplexed by some matters which did not exist in Bible times. For instance, we must define our faith in such a way as to make positive use of the doctrine of evolution—a doctrine unknown in the early days of Christianity."

It seems a pity that these gentlemen have not some friend who could keep them from exposing themselves to the public gaze. They are evidently intoxicated with their own egotism, and benighted in their own ignorance. Evolution is not science. It has been discredited by the confusion of its own teachers, and yet men who pose as instructors of others in a great university are telling the perishing public how to make the wisdom of God's Word conform to the speculations of a lot of skeptics. Is there not someone who can furnish these men who masquerade as teachers of the Bible, some sort of baby food that will make it possible for them to grow out of their swaddling clothes?—*Christian Herald*.

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### Jesus and the Child

Jesus Christ took a child in His arms, and, in its trust, reasonableness, and purity, discovered forces that were beyond armed regiments. For man the grave itself was not so overarched by all mystery as was the cradle, and His love brooded over the child in His arms as the star stood over the Divine Child in the manger. Indeed, today Christ's estimate of childhood is the very genius of modern civilization. A greater sanctity could not attach to the child in the cradle had God taken the child in His arms and consecrated it with some sacred formula, and given it into the arms of some angelic messenger and sent it forth bearing a scroll on which was written, "This is my well-beloved son; take it, teach it, train and make the most of it; when you have stored it with all good treasure, send it again unto me." It has been said that "futuraity is vulnerable only at the point named childhood." He who wants to help shape the life and thought of coming generations must become the teacher of those that are young, expecting that

these little ones will become the channels thru which his own personality will journey forward. Bacon said that a book was a ship that carried the intellectual treasures of one century down to another. And the child is a kind of ship that floats the argosies of character forward, bearing them to the generations yet unborn.—*Newel Dwight Hillis, D.D.*

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### German Emasculated Religion

BY CLARENCE TRUE WILSON, D.D.

The civilized world in death grapple is trying now to throw off the ideal of German Rationalism, to repudiate its system of criticism and even to find a better philosophy. Why? Because the race stands appalled in the presence of the fruit that grew on that tree. A corrupt tree cannot bring forth good fruit. To know by fruitage has the Savior's sanction. What about the religious spirit and method that has produced the No-Godism, the No-Christ, No-Spiritual leadership, No-Virgin Birth, No Resurrection, No Divine-human Bible, No-authoritative Standard of Morals, No ideals of Brotherhood or Mercy? Known to be a mere pagan land to which we were compelled to send missionaries as to heathen, they have revealed themselves savages, who have uncapped hell and plotted the torment of the human race. Turned loose on a helpless Belgian village, on a surrendered French city, on captured prisoners, on a hospital ward or ship, on frightened women and weeping children, their deeds would make a demon blanch with shame. Every deed is the natural expression of their godless system of education.

It is no better on this side of the water. The attempt to get an expression from the hundreds of German professors in American colleges condemning the policy of frightfulness of their Fatherland fell flat. They, with rare exceptions, stood for it. Let us take our stand against any imposition of their theology, their morals, their philosophy, their critical methods upon our Church. Their emasculated Christianity will not do in America. Their rationalized Christ is not our Savior.

If their theology and philosophy and Biblical viewpoint is better than ours, why haven't they civilized Germany? If German socialism is true brotherhood, why doesn't it make them brothers? If their historic method and higher criticism and rationalized religion is better than a

whole Bible Christianity, why is not Germany, where this plant came to its flower and fruit, evangelical? Why does every young minister who imbibes it loose his evangelistic power? We must stop this flood in our universities, dam it out of our pulpits, barricade against it at our homes and altars; and, if we are loyal, protect our 3,000 young men without college training coming into our ministry, and now taking our Conference Course, from that fatal infection.

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### The Doctrine of Jesus Christ

BY CLELAND B. MCAFEE, D.D.

We are now in the greatest era of discussion about the person and work of Christ since the fourth Christian century. In the last twenty-five years more literature has dealt directly or indirectly with Christ than in any century of history before.

Notice the wealth of idea in the thought of Christ. Whatever any one cares to assert about Him is apt to be true, while negations about Him are equally apt to be false. If any one says that he is an Example, it is true. There has been no other like Him. But when it is suggested that He is nothing else, the error is writ large in the history of the Church. He is the Founder of a system of ethics, as truly as Aristotle. He is the world's greatest Teacher in the various departments of life. He is a Master to follow in daily life; He does show men how they ought to live and what they ought to do. He is a great Friend of the needy world, telling it of God's love and care and readiness to forgive. He is the Founder of a new social order of brotherly love based on righteousness. If any one says these things about Him, let us all say, Amen. But let us not allow lines to be drawn about Him which suggest that He is just this and nothing more, or that when He is this He is all we need to have Him be. In all these relations He is Savior, but His saviorhood appears chiefly in the direct service of His cross and in the gift of new life which He gives to those who believe on Him personally and intimately. We lose part of the educational value of any truth when we pare it down, drawing lines about it, especially when we leave outside our lines the deepest, richest facts of the truth.—*Christian Educator.*

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Let salary have first place and salvation can hardly hold second.—*Lawrence Keister, D. D.*



### The Itinerant Veteran.

BY HORACE M. DUBOISE, D.D.

At the going out of the old year I stood with representatives of the two Methodisms in prayerful reverence at the tombs of Asbury and Jesse Lee, the pioneer American bishop and the apostle of Methodism to New England. A brief while before I had stood beside the grave of William Watters, the first native American itinerant. Thru the snows of January I walked to the last resting place of William McKendree, Asbury's pioneer lieutenant in the mightiest West America can ever know. A fortnight or so ago I made a pilgrimage to the spot where sleeps the dust of Tobias Gibson, who, in the eighteenth century, completed one of the most romantic chapters in the history of the evangelization of the Southwest.

What an army of heroes followed the historic leadership of these men! Thousands on thousands and scores of thousands, of whom the world has not been worthy, but who have brought to the world during these hundred years, and more, the surest blessings of spiritual enlightenment, hope and salvation. Foresworn and self-devoted, they pioneered the life of commonwealths; pledged and nourished the ideals of social worth in new and growing communities mightily influenced standards of domestic virtue thruout the whole land, and drew the thoughts of the people to a spiritual apprehension and realization unparalleled in the history of Christianity.

And this service and these achievements came of the patriotism and unselfishness of the kingdom of God. These have been the land's heroes of sacrifice. The salary of the itinerant that may be thought of as bringing comfort, or suggesting compensation, is a modern emergency; the men in the retired ranks of the itinerant ministry today represent the earthly honor roll of those who loved not their lives until the death, and who found their reward in the fellowship of their Master's sufferings. It should be the Church's pleasure and glory to free the old age of these men from anxious care, and cheer their hearts with affectionate interests and maintenance, while they wait for the heritage which they have won with the word of their testimony.

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Some church-members' sensibilities are so highly developed that the preacher who reads the Ten Commandments is in danger of being sued for slander.—*L. R. Ackers, D. D.*

### The Inner Life

"Take care of what you are, and what you do will care for itself." Our secret life is our most sacred life. Take care of the springs of the sacred life, and you need have no fear of your public life. In the rush of things this day, it is absolutely necessary to keep a lonely hour, without which you can not be efficient for God. Enter into your closet and shut the door. Love itself must knock in vain at the shut door. If you do not keep this lonely hour, life will waste itself, your power will be exhausted; thru this hour power is renewed.

The secret life needs meditation, loneliness and introspection. With an open door you can not pray.

There is nothing more sacred than your inner self. Prayer is contact with God, the inner self or personality reaching out for the personality of God. There is a subjective influence from prayer, an influence which calms the mind, quiets the nerves, but this subjective prayer does not explain its mystery. Prayer is also objective. There are two personalities: the personality of God and the personality of man; these personalities in contact is prayer.

God soon fades out of the life of a man who never prays. Arrange, therefore, your time to give your soul a chance to grow.—*William J. Dawson.*

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### A Christian Home

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we most need. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We hear a great deal about the higher education, but there is a higher education still, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the

world which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be got in this world.—*Baltimore Sun*.

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### The Wondrous Figure of the Ages.

Who is this wondrous figure that looms up thru the ages, to whom the world now turns in its distress and cries, "To whom else can we go? Thou hast the words of eternal life?"

He is the Pearl and Crown of humanity, the loftiest specimen of manhood the race has ever produced. What Mount Blanc is, lifting its crystal domes and frosted towers nearly 16,000 feet above the Mediterranean Sea, compared to the other snow-clad and cloud-kissed mountains of the Alps, that Jesus Christ is compared to other men who have risen as mountain-heights above their fellows through the ages. Compare Him to Confucius, Buddha, Zoroaster, Mohammed, He rises as high above them as the heavens are above the earth. He is more than man, or super-man. He is the fullest manifestation of deity God has ever given to the world, the effulgence of divine glory, the image of divine substance. Gazing upon Him with inexpressible enthusiasm and unutterable rapture, we can exclaim *Ecce Homo*, and with the same breath and with equal truth we can reverently cry *Ecce Dues*. He is the Son of God, a union of the divine and human, a blending of heaven and earth. Browning, the poet-philosopher, says that a full acceptance of Him brings wisdom and the solution of all perplexing problems.

"I say, the acknowledgment of God in Christ,  
Accepted by thy reason,  
Solves for thee all questions in this world and  
out of it

And hath thus far advanced thee to be wise."  
—*Baltimore So. Methodist*.

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### Family Worship.

There is probably no mistress of a household who has not felt uncertain about asking guests to join in family worship. Every one has acquaintances she would not hesitate to ask to the table, but would hesitate to ask to the home altar. Perhaps the reluctance arises from a dissimilarity of creed, and a fear of offense in consequence. But the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is

the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance arises more likely from that weak shamefacedness which too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticized. This latter idea is one which even good and great men have not always met bravely, for when Doctor Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high and rich, are yet by all the laws of hospitality below us while they sojourn under our roof; therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—*Ladies' Home Journal*.

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### Bible Credit for University Entrance

American's largest educational institute, Columbia University, has announced that it will accept a knowledge of the Bible as one unit for admission. The requirements in the English Bible are based on the recommendations of the Committee of Fifteen, biblical instructors in American Colleges and secondary schools, as follows:

1. The epic narrative of the Old Testament; a knowledge of the chief characters and incidents presented in Genesis, Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and Daniel.
2. The memorizing of some of the more notable passages of biblical prose and poetry.
3. Hebrew history from the Egyptian period to the destruction of the Jewish commonwealth in 70 A. D.; development of the life and institutions of the Hebrew people with some consideration of their contributions to human culture.
4. Early Christian biography; the life of Jesus and His early followers; the parables of Jesus; the life of Paul.
5. Introductions to the English Bible; how the Bible and its separate books



came to be, and how they have come down to the present time.

It is to be hoped that this action of a non-sectarian school will be generally followed by our denominational colleges and schools which ought to have led the way.

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### Facts, not Theories, of Christ's Atonement

BY CHARLES ROADS, D.D.

There is peril in calling facts of the Atonement accomplished by our Lord in shedding His blood by any other name than "facts." It comes back to the fundamental question of fact whether there was any real atonement at all. For the man who waives aside orthodox statements of the facts of the Atonement as "theories" of it have no facts as a rule to substitute. It is the thoughtful orthodox man who discusses theories of the facts he believes in, interested in the theories only so far as they grow to include all the unquestioned facts.

Facts accomplished by the Lord's blood on Calvary may or may not be explained, or remain explicable, but the facts are not disturbed by that. Just as the fact of seeing by human eyes cannot be scientifically detailed in all particulars and the fact of food assimilation has many mysteries, as have all physical activities, and still more profoundly all intellectual life. But all the facts remain. And we wisely discriminate between facts we never question and theories of them which interest us but do not convince.

The peril, mind it well and strictly, appears when we dismiss facts as if they were mere theories. And this peril is with us in present-day discussions of Christ's death upon the cross.

Here then are the facts, let us never call them theories! Dr. Daniel Dorchester, in "Concessions of Liberalists to Orthodoxy"\* (p. 142), gives a comprehensive summary:

"1. Christ's death is the central and the centralizing fact of the Bible;

"2. It is the most wonderful exhibition of Divine compassion and love, from which it had its origin;

"3. It also exhibits the inconceivable hostility of the Divine nature to sin and

the heinousness of human disobedience and self-will;

"4. It is a sacrificial offering for sin, a satisfaction to Divine rectitude, and the only safe basis for pardon;

"5. It unfolds vital spiritual realities, a quickening, transforming and peace-giving power, nowhere else to be found;

"6. Its ulterior design is to make men holy, and righteous."

These are statements of facts by the Scriptures concerning the death of Christ. The questions on these facts, "Why it does this and that?" or "How?" would begin a "theory of the Atonement," so that we can firmly hold to the reality of the Atonement without having any theory at all about it. We assume only that the Scriptures which declare these facts are the true and authoritative Word of God.

But should we flippantly say, we know only that Jesus died; why He died? and what for? are merely the theories of theology about His death! In that case we simply refuse to believe the facts declared to have been accomplished by His death.

As well might men say, we know we chew and swallow bread, meats and fruits, and all after that is theory!

It is not the mere death of Jesus that starts theories, but the series of facts, Dr. Dorchester outlines. Why these occur and how they vitally relate to Christ's death? Let us have the theories, of course, the best we can construct, but let us not foolishly call facts theories—*Eastern Methodist*.

\* \* \*

### Ordination Vow of the Hun Preacher

2 JOHN 10:11

I will be submissive, faithful, and obedient to his Royal Majesty, and his lawful successors in the government, as my most gracious King and Sovereign; promote his welfare according to my ability; prevent injury and detriment to him; and particularly endeavor carefully to cultivate in the minds of the people under my care, a sense of reverence and fidelity toward the King, love for the Fatherland, obedience to the laws, and all those virtues which in a Christian denote a good citizen; and I will not suffer any man to teach or act in a contrary spirit. In particular, I vow that I will not support any society or association, either at home or abroad, which might endanger the public security, and will in-

\*The publisher's price for Concessions of Liberalists to Orthodoxy is \$1.50. But by remitting 75c a copy of this work may be had, prepaid, by addressing Frank J. Boyer, Reading, Pa., or see Premium offer, page 1.

form his Majesty of any proposals made, either in my diocese or elsewhere, which might prove injurious to the state.

I will preach the Word as his gracious Majesty dictates.—*Quoted by Governor Frank O. Lowden, of Illinois, in an address before the Chicago Church Federation Council, January 28, 1918.*

\* \* \*

The theological seminary that sends its pupils out to question the old faith is not meeting the purpose for which it was founded. The fruit of German kultur is before us. Do we want it in this land? The young man who comes out of a theological seminary with question marks all over his Bible will be a plucked eagle in the pulpit.—*Methodist Protestant.*

A safe rule of judgment is suggested by a writer when he says: "All books on theology may be tested by their attitude toward the Bible. If they are unsound in their treatment of the Scriptures, little else matters." Such books can safely be laid on the junk pile, for their authors, in their treatment of God's Word, convict themselves of posing to be "wise above what is written" and theirs is a tainted theology. "The old is better."—*Evangelical.*

American Methodists are the first to move in a general plan, agreed to by some other Christian bodies, to help orphans created by the war. They have purchased near Lyons, in France, a farm of above two hundred and fifty acres, together with another tract nearby of some twenty acres. On the property, which is good farm and fruit land, are buildings that can be made, after some repairs, to take care of 250 orphan boys. A schoolhouse is to be erected, together with other buildings for industrial and agricultural training. The plans are being made by a War Council of Methodists and are to be supervised permanently by the Methodist Board of Foreign Missions. Other missionary societies have determined upon nearly the same plan. They have apportioned the fields, nearly all helping France, but some taking Armenia, others Serbia, and still others Belgium. The matter of such farm and school agencies in Russia is being considered. Especially important are the countries lying north of Palestine, around the Caspian and Black seas, where so many parents have died within the past few years. Specialists consulted have assured the missionary societies

that the wornout fields, and even the sandy deserts, can be made into good farm lands by methods adopted in the Rocky Mountain region at home.

An ancient wooden idol of Vairavana, the god of treasure, in a temple in Japan was opened a few years ago and within it was found a bag containing some rice seed with a piece of paper on which was written in Chinese characters: "This image has been engraved for the peace of the world. If anyone of later generations opens it he should put in new seeds." The seeds were planted and tho, according to the testimony of experts, they must have reposed in the image fully 1,000 years, they grew, producing an abundant harvest of rice quite similar to modern varieties.

Just now the American Bible Society is getting out 100,000 French Testaments for war use, 50,000 Italian, 10,000 Portuguese, 20,000 Roumanian, 25,000 Bohemian, 50,000 modern Greek, 10,000 Yiddish and 25,000 Russian. It is also printing large numbers of whole Bibles in Roumanian, Polish, Finnish, Hungarian, Lithuanian, Bulgarian, Bohemian and Greek, for the army and navy and for home mission work. This present work calls for \$50,000, which must be raised from some source. The Bible Society is needing help.

The *New York World* says that Pan-Germans have given way to a kind of heathenish mysticism, and openly propagate a revival of the pagan worship of the ancient Teutons, including offerings to Wotan. This is not surprising. The doctrine of a Gottesbewusstsein, superior to all established standards, and of the "old German god, Thor, who is greater than Jehovah," are bearing their natural fruit.

There are strong probabilities that the two branches of the Quaker or Friend Church, the Orthodox and the Hicksite, will agree to forget minor doctrinal differences and unite. The movement, now assuming headway, started at the war front, spread to England, and has now reached the United States. We may hear from a few other denominations now split into lamentable fragments.

An up-to-date vice crusade conducted by Methodist missionaries on the Island of Sumatra resulted in the abolition of gambling by the government and the closing up of hundreds of dens.



Our Roman Catholic friends certainly "pulled one over on us" when they managed to become partners in the divisions of the "War Chest." So far as we can learn there is no other denomination or fraternal organization who has made a similar appeal. You wonder where *you* were when this joker was passed; possibly with the rest of us! The \$30,000,000 apportioned them gives them nearly \$2.00 for every Roman Catholic member—men, women, children and babies—in the United States. The activities of our Jesuit and Roman Catholic friends should not deter us from doing our whole duty in this campaign, especially as one may designate to just what particular cause his contribution shall be applied if he has any preference. You can give it all to the Y. M. C. A., or to the Red Cross, or any one of the interests represented; or make no distinction and it will be apportioned among all the interests.

Stripping your neighbors is only to take away from them the means of doing you a mischief.—*Frederick the Great.*

Above all you must inflict on the inhabitants of the invaded towns the maximum of suffering. You must leave the people thru whom you march nothing but their eyes to weep with.—*Bismarck.*

Create examples which by their frightfulness will be a warning to the whole country.—*Wilhelm II.*

When France asked for an armistice, in 1870, Bismarck refused it, saying: "Germany desires to promote the re-establishment of peace. The best means of assuring it is to deprive France of her army!!"

The foundation stone of the Hebrew University at Jerusalem, recently laid in the presence of Gen. Allenby and representatives of the French and Italian detachments, are 12 in number, one for each of the 12 tribes of Israel.

The site of the university is on the summit of the Mount of Olives, facing Jerusalem on the one side and the hills of Moab on the other.

A select committee of Presbyterian ministers have made a careful survey of the results of the Chicago Sunday Evangelistic campaign and find that while Sunday headquarters reported 5,233 cards indicating Presbyterian preference only 335 people actually became Presbyterians. The largest number reported by any one church is 25—a result which

would have been considered pitifully small had that church held its own meeting. The complete report—a copy of which was mailed to Mr. Sunday—has not been made public as yet but among the criticisms is said to be paragraphs protesting against "The profane and vulgar language which shocked the moral sense of devout people," and the indiscriminate way in which the decision call was made and the dearth of spiritual direction and counsel given to "trail hitters."

Mr. Brigham Roberts, who was expelled from Congress, on account of being a convicted polygamist, is now a chaplain in the United States Army. This would seem to signify that those who are responsible for the appointment of chaplains attach mighty little importance to the job. We would suggest that as soon as the war closes the United States Government go out of the chaplain business and leave the whole thing where it belongs, to the churches. It is difficult for the government to function in religious affairs.—*Western Recorder.*

The death of Dr. Walter Rauschenbusch, on July 25th, was the removal of one of the outstanding advocates of Christianity as a social system and influence. This conception reverses the order of the First and Second Great Commandments, and is an outcome of the German cult and kultur.—*Presbyterian.*

What many denominations have considered doing, the Presbyterians have made a fact. Mr. James B. Wootan, for some years associate editor of the Omaha Bee and now editor of the magazine Public Service, has been installed as the directing head of a Publicity Bureau for the Presbyterian Church. Mr. Wootan will collect news material from Presbyterian sources all over the United States and submit it to the secular press in a form that will appeal to the news sense of the editors of the big metropolitan dailies. The department will also have direction of the publicity work of the various drives and campaigns of the denomination. This organized effort on the part of a great religious organization is one of the evidences of a new appreciation of the power of the press.

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If on our task the mind  
Be set to hallow all we find,  
New treasures still, of countless price,  
God will provide for sacrifice.

# International Sunday School Lessons

By THE EDITOR

(The References are to the International Standard Encyclopedia.)

## Joseph Sold by His Brethren

December 1

GENESIS 37: 18-28

Jacob favored Rachel and her children. He put them hindermost at the dangerous meeting with Esau, and now he puts on Joseph a coat of many colors. The appearance of such a coat a little earlier in the decoration of tombs indicates that this garment was in some sense ceremonial, a token of rank. Did the father by this coat indicate his intention to give him the precedence and the succession as chieftain of the tribe? It is difficult otherwise to account for the insane jealousy of the older brethren.

The striking significance of the dreams appears at once. They cannot be real without in some sense being prophetic. On the other hand they cannot be other than real without vitiating the whole story as a truthful narrative, for they led immediately to the great tragedy; a Bedouin prince of Canaan becomes a Bedouin slave in Egypt.

The plot to put Joseph out of the way, the substitution of slavery for death, and the ghastly device for deceiving Jacob are perfectly natural steps in the course of crime when once the brothers had set out upon it. The counterplot of Reuben to deliver Joseph reflects equally his own goodness and the dangerous character of the other brothers to whom he did not dare make a direct protest.

In the slave market in Egypt, Joseph was bought by Potiphar, an officer of Pharaoh, "an Egyptian." The significant mention of this fact fits exactly into a place among the recovered hints of the history of those times, which make the court then to be not Egyptian at all, but composed of foreigners, the dynasty of Hyksos kings among whom an "Egyptian" was so unexpected as to have his nationality mentioned.

Joseph's native nobility of character, the pious training he had received in his father's house, and the favor of God with him gave him such prosperity that his master intrusted all the affairs of his household to him, and when the greatest of temptations assails him he comes off victorious. There is strong ground for

the suspicion that Potiphar did not believe the accusation of his wife against Joseph. The fact that Joseph was not immediately put to death is very significant. Potiphar could hardly do less than shut him up for the sake of appearances, and perhaps to take temptation away from his wife without seeming to suspect her. It is noticeable that Joseph's character soon triumphed in prison. Then the same Providence that superintended his dreams is leading so as to bring him before the king. Vol. 3. pp. 1738-9.

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## Joseph Made Ruler Over Egypt

December 8

GENESIS 41: 33-44

The events of the immediately preceding history prepared Joseph's day; the Hyksos kings on the throne, those Bedouin princes, "shepherd kings," the enmity of the Egyptians against this foreign dynasty so that they accounted every shepherd an "abomination" (46: 34), the friendly relation thus created between Palestinian tribes and Egypt, the princely character of Joseph, for among princes a prince is a prince however small his principality, and last of all the manifest favor of God toward Joseph, and the evident understanding by the Pharaohs of Semitic religion, perhaps even sympathy with it. (41: 39.)

All these constitute one of the most majestic, Godlike movements of Providence revealed to us in the Word of God, or evident anywhere in history. The same Providence that presided over the boy prince in his father's house came again to the slave prince in the Egyptian prison. The interpretation of the dreams of the chief butler and the chief baker of Pharaoh (40, 41: 1-24) brought him at last thru much delay and selfish forgetfulness to the notice of the king, and another dream in which the same cunning hand of Providence is plainly seen (41) is the means of bringing Joseph to stand in the royal presence.

The stuff that dreams are made of interests scarcely less than the Providence that was superintending them. As the harvest fields of the semi-nomadic Bedouin in Palestine, and the household



routine of Egypt in the dreams of the chief butler and chief baker, so now the industrial interests and religious forms of the nation appear in the dreams of Pharaoh. The "seven kine" of the goddess Hathor supplies the number of the cows, and the doubling of the symbolism in the cattle and the grain points of the two great sources of Egypt's welfare. The Providence that had shaped and guided the whole course of Joseph from the Palestinian home was consummated when, with the words, "Inasmuch as thou art a man in whom is the spirit of God," Pharaoh lifted up the Bedouin slave to be again the Bedouin prince and made him the prime minister.

The history of "kings' favorites" is too well known for the elevation of Joseph to be in itself incredible. Such things are especially likely to take place among the unlimited monarchies of the Orient. The late empress of China had been a slave girl. The investiture of Joseph was thoroughly Egyptian—the "collar," the signet "ring," the "chariot" and the outrunners who cried before him "*Abrech.*" The exact meaning of the word has never been certainly ascertained, but its general import may be seen illustrated to this day wherever in the East royalty rides out.

The policy adopted by the prime minister was far-reaching, wise, even adroit (Gen. 41:25-36). It is impossible to say whether or not it was wholly just, for we cannot know whether the corn of the years of plenty which the government laid up was bought or taken as a tax levy. The policy involved some despotic power, but Joseph proved a magnanimous despot. The deep and subtle statesmanship in Joseph's plan does not fully appear until the outcome. It was probably thru the policy of Joseph, the prime minister, that the Hyksos finally gained the power over the people and the mastery of the land. Vol 3, p. 1739.

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### Joseph Forgives His Brethren

December 15

GENESIS 45: 1-15

Great famines have not been common in Egypt, but are not unknown. The only one which corresponds well to the Bible account is that one recorded in the inscription of Baba-at-el-Kab, translated by Brugsch. Some scarcely justifiable attempts have been made to discredit Brugsch in his account of that incscription. The monument still remains and is easily

visited, but the inscription is so mutilated that it presents many difficulties. The severity of the famine, the length of its duration, the preparation by the government, the distribution to the people, the success of the efforts for relief and even the time of the famine, as far as it can be determined, correspond well to the Bible account. (Brugsch, *Egypt Under the Pharaohs*, chapter 6.) The way in which such famines in Egypt come about has been explained by a movement of the *sudd*, a sedge-like growth in the Nile, so as to clog the upper river (Wright, *Scientific Confirmations*, 70-79).

Joseph's brethren came "with those that came," i. e., with the food caravans. The account does not imply that the prime minister presided in person at the selling of grain, but only that he knew of the coming of his brethren and met them at the market place. The watchfulness of the government against "spies," by the careful guarding of the entrances to the land, may well have furnished him with such information. Once possessed with it, all the rest of the story of the interviews follows naturally (of traditions of Joseph, *Jewish Encyclopedia*).

The long testing of the brethren with the attendant delay in the relief of the father Jacob and the family (chapters 42-45) has been the subject of much discussion, and most ingenious arguments for the justification of Joseph. All this seems unnecessary. Joseph was not perfect, and there is no claim of perfection made for him in the Bible.

Two things are to be noted here: One that Joseph was ruler as well as brother, with the habits of a ruler of almost unrestrained power and authority and burdened with the necessity for protection and the obligation to mete out justice; the other that the deliberateness, the vexatious delays, the subtle diplomacy and playing with great issues are thoroughly oriental. It may be also that the perplexities of great minds make them liable to such vagaries. The career of Lincoln furnishes some curious parallels in the parleying with cases long after the great president's mind was fully made up and action taken. Vol. 3: p. 1739.

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### Joseph Cares for His Kindred

December 22

GENESIS 47: 1-12

The time of these events and the identification of Joseph in Egypt are most

vexed questions not conclusively settled. Toffteen quite confidently presents in a most recent identification of Joseph much evidence to which one would like to give full credence (*The Historical Exodus*). But aside from the fact that he claims two exodi, two Josephs, two Aarons, two lawgivers called Moses, and two givings of the law, a case of critical doublets more astounding than any heretofore claimed in the Pentateuch, the evidence itself which he adduces is very far from conclusive. It is doubtful if the texts will bear the translation he gives them, especially the proper names. The claims of Rameses II, that he built Pithom, compared with the stele of 400 years, which he says he erected in the 400th year of King Nubti, seems to put Joseph about the time of the Hyksos king. This is the most that can be said now. The burial of Jacob is in exact accord with Egyptian customs. The wealth of the Israelites who retained their possessions and were fed by the crown, in contrast with the poverty of the Egyptians who sold everything, prepares the way for the wonderful growth and influence of Israel, and the fear which the Egyptians at last had of them. "And Joseph died, being 110 years old," an ideal old age in the Egyptian mind. The reputed burial place of Joseph at Shechem still awaits examination.

Joseph stands out among the patriarchs in some respect with pre-eminence. His nobility of character, his purity of heart and life, his magnanimity as a ruler and brother make him, more than any other of the Old Testament characters, an illustration of that type of man which Christ was to give the world in perfection. Joseph is not in the list of persons distinctly referred to in Scriptures as types of Christ—the only safe criterion—but none more fully illustrates the life and work of the Savior. He wrought salvation for those who betrayed and rejected him, he went down into humiliation as the way to his exaltation, he forgave those who, at least in spirit, put him to death, and to him as to the Savior, all must come for relief or perish. Vol. 3, pp. 1739-40.

The history of Joseph rising to importance as a capable slave is perfectly natural in Egypt at that time, and equally so in later periods down to our own days. That this occurred during the Hyksos period is shown by the title given to Joseph—*Abrekhh*, (Gen. 41:43) which is *Abarakhu*, the high Babylonian title. The names (Gen. 41:45) are most likely an expansion of the original document. There is not a single feature or incident in the relations of Joseph to the Egyptians which is at all improbable from the history and civilization that we know. Vol. 2, p. 911.

## Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

### Our Hope

HEBREWS 10:1-26

What is our hope? What is our expectation of life? What is life for? What is it to us? Is this hope worth holding? O. Henry said, "Life is made up of sobs, sniffles, and smiles." It is to be hoped that this is not his idea of life. It is utterly foolish and false. It is not the Christian hope. It is not even a human hope. It might be an animal's impression.

Is our great hope in our body? Good and wonderful as it is, our hope is not in our mortal life, nor in education, nor in position, nor in wealth. What is the hope of the writer of "The Hebrews?"

James said, "Life is as a vapor." Vapor is only one form of water; and while this

form changes the moisture persists. So is life.

We look into the eyes of a friend and wonder what is the life gleaming out thru the windows of the soul. Let us look within and ask ourselves, What is my hope in life? Some hope most of all to live long; but we as Christians hope to live *well*.

Our hope is in the immortal life. This life is begun, shaped, moulded, fashioned for eternal character. "We are building, ever building." The mortal body is the scaffolding. It is the cocoon, in which our hope of life is forming. The Gospel shows Jesus working out this hope for us. He dedicated a new way. This is the purpose of the Bible to reveal to us this way. This is the mission of the



Church. The drive for War Relief emphasized this hope in November. This hope receives its perfect fulfilment in the death of the body. Let us hold fast this hope, not merely as a creed, but as our daily life.

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### The Greatness of God's Power

EPHESIANS 1: 15-23

Men often speak of the greatness of God's power in creation, in Nature. This is elaborated in Isaiah 40: 12. Let us think of His power working within man. This is the marvel of the ages. See Eph. 1: 19.

The greatness of God's power is seen among the nations in the evolving of human brotherhood. America feels that the great war of Europe is our war. Anything that affects mankind is our concern. The welfare of Humanity is the nation's ideal. God's power alone could work the miracle of the last hundred years among the nations. The need in Europe and Asia and Africa is an appeal to us, not unheeded. This power of God is in striking contrast with the power of inhuman militarism. The history of the Church's mission work shows this greatness. Nations have awaked from the slumber of untold ages of heathenism.

The greatness of God's power is seen in the elevating of public sentiment. Slavery was once thought to be human. Dueling was considered a necessity, and a badge of honor. The liquor trade was once on the list of decent business. War is forever condemned, except in defence of human liberties. The nation is to be as honorable and just and kind as the individual.

God manifests this wonderful power thru the agency of man. God is ruling the world and is redeeming society thru His children, not by angels and archangels. So much greater the power! This plan was fully elaborated in the life of Jesus on earth, as the perfect man. The power of God was seen in the beauty of His life, its helpfulness, its inspiration, as much as in His resurrection. (v. 20.)

That power is felt in us when we receive Christ into our life. His Spirit sets us free from enslaving sin. We may fall into sin; but we hate sin, and strive to do the will of God. This is the power within that makes us hopeful and cheerful, even when all things on earth seem to be against us. This gives to us the power to live an unselfish life. Like the

Son of Man, we live, "Not to be ministered unto, but to minister, and even to give our life a ransom." This power constrains us gladly to live always just to do God's power. "We look for the Savior, Who will fashion anew the body of our humiliation."

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### The Protection of God

EPHESIANS 6: 10-20

God's armor for us is not made of steel. It is His power protecting us. It is various; and is often called natural. Light is a better protection against burglars than a combination lock on a safe. Air protects the earth in its journey thru space, in its orbit beset with comets and meteors. Paul's thought was spiritual; but the idea is of wide application. God's ways are "broader than the measure of man's mind."

Clothing and fuel are a protection; and God protects us by giving us sense to protect ourselves. This is the highest form of protection. We are to protect ourselves in future by some international league of peace. But the greatest protection of God is in the life and hopes and spirit of the peoples of earth. One great armor for the world is seen in the Princeton Band of Professors in Peking, where there are twelve thousand students from all over China. Their influence is colossal, because Christian. Missions in China since 1807, when Robert Morrison went to Canton, have been creating the armor of God for the world. The Church of Christ by its teaching, by its worship, by its examples of Christlike lives has been providing men and the world with God's great armor to protect us from the Evil One. Work is a protection; and God is giving us all plenty of it. Worship is a protection. Religious services are an armor. Our supreme protection is the Spirit of God dwelling in our heart and life. We cannot be safe in this world without fellowship with God. The public services of worship are helpful towards that continual spirit of prayer that makes man immune. When we are personally thus safe, we can the best help others. Put on the whole armor of God.—truth, faith, love, prayer.

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### The Joy of God

LUKE 2: 1-20

Paul wrote to the Christians at Rome, "The God of Hope fill you with all joy." Jesus said, "I have told you these things

that my joy may be in you, and that your joy may be full. The message of Christmas is, Christ the Joy of God to us. Isaiah prophesied it and the angels told the shepherds, that Christ's Advent was God's joy for all the peoples.

When God created the universe and man it was His intention that His children on earth would share His divine joy. Sin came in to mar that joy; but Christ came to restore the joy of Heaven to man even on earth. Now, when the earth is filled with the sadness of millions mourning for their sons and brothers and fathers, the glorious truth of God's joy proffered to man should be emphasized. Christmas comes, bringing the joy that glorifies earth.

Jesus was good tidings even tho He came to live a life of self-forgetfulness and self-sacrifice. He came as the joy of God, even tho He came to die. "For the joy set before Him He endured." While He was the "Man of Sorrows," He was in a higher sense the joy of God and the joy of man.

When Jesus was born in Bethlehem joy was born for the kingdoms of earth. He brought the truth and the life that alone can give true and abiding joy. America is a land of joy because Christ

is worshipped and Christ is followed, as the great leader of men, the Man of Galilee. When His kingdom is fully established the earth will be resonant with joy, like the groves of springtide filled with song birds.

When Christ is born in the heart of man, He brings the joy of God with Himself. There is nothing on earth to be compared with it, the peace that passes all understanding. True and sincere religion is joy because Christ is the Joy of God; and He is ours in faith and love. Christmas is fittingly a time of joy, because it commemorates the birth of Jesus in Bethlehem, His birth into Human Nature, His birth into the individual soul, thru the indwelling of His Holy Spirit.

The more we have of Christ in our life, the more we have of joy. Those that divide their affection between Christ and the world are deservedly miserable, and a miserable representation of the Christ-life.

Man has three births before he is perfect—when human life enters his body, when Christ enters his heart, and when his soul enters into the presence of Christ thru death; and each birth is an unlimited advance upon the former existence, in life and in joy.

## The Library Table

### **The Hun War on the Christian Church\***

BY THE EDITOR

The Dominant Religion of the World is that which is based upon the Bible as the Revealed Word of God. There are vast differences in the creeds, endless varieties of experiences, limitless divergences in interpretations; yet all are agreed in the acceptance of the contents of the Scriptures as the Inspired, Infalible Truth of God.

There has arisen in these latter days a movement, not clearly defined, not harmoniously united, nor even formally organized into a cohesive body, to assail, to discredit, to destroy the Christian religion. It began as we have shown with Frederick, Emperor of Germany, and has been fostered by the Kaiser. These rulers were not interested in religion,

but were desirous of using it in the furtherance of their political schemes to make Germany the dominant power in the world. The sagacity with which they began their campaign and continued it was too uncanny to be the mere product of statesmanship and generalship. It has all the marks of the great temptation, offered to Jesus: "All this power will I give thee, and the glory of them: If thou wilt worship me, all shall be thine." (Luke 4: 6, 7.)

Modern theology, with all its subterfuges, protestations and declarations, is Hun theology with a slight veneer as a *camouflage*. "All the critical views of the Bible, current today, are adaptations, and modifications of 'views made in Germany.'"<sup>\*</sup> Whatever the denominational relation, religious or political creed, the promoters of the new Cult are *one* in

\*This introduction should have appeared in the November issue of BIBLE CHAMPION but was, somehow, overlooked. It is timely even now.—F. J. B.

\*Prof. W. H. Griffith Thomas, D.D., Toronto, Can.



purpose and plan: *To destroy faith in the Bible as the Word of God.*

*A Guide to the Study of the Christian Religion*, is a volume of 750 pages, issued by the University of Chicago. It should be entitled *A Guide to the Study of the Hun Religion*. It is an attempt to substitute for the Christian Religion, the Hun Religion, which is merely German Infidelity. It contains twelve articles; nine are by Professors of the University of Chicago; one each is written by Professors of Brown University, Meadville Theological Seminary and Rochester Theological Seminary. The number of authors is significant—it is the same as that of the Disciples of Jesus, the founders of Christianity. There is this distinction, however, the latter had but one traitor, and his conscience drove him to hang himself.

One of the most striking features of this "Guide" is its Bibliography of Biblical Criticism and Critics. While all are not destructive, it may be doubted if a single one of the "deadlies" is missing. Their output is listed under the topics where they will be most helpful. If any one has a doubt about the close relation between this great Christian University and the Hun Theologians, the long list of Hun Infidel Books which are quoted will surely remove it.

The University of Chicago is the greatest Baptist University in America. The Baptist denomination is the largest, numerically, of the Evangelical Religious Bodies, according to the census of 1916. The Professors of this University, it must be assumed, are professed Evangelical Christians of some religious denomination. If any men in high positions of vast power and nation-wide influence should be impeccable in character, belief and act, these scholars should be.

This volume is the most subtle, powerful and dangerous assault upon Christianity made in modern times. It would not be wide of the mark to say, it is one of the most *to be feared and dreaded of all time*. Each article selects what may be termed a fundamental principle of the Christian Religion. The authors with consummate literary skill array against Christian Doctrine, subtle suggestion, fallacious argument, half statement of truth, which is the baldest untruth, and gross inventions of Hun Infidelity. The whole array is prepared, grouped and

presented with rare rhetoric, striking eloquence and uncommon genius.

As propaganda, it must be rated as second to nothing the ages have produced. It is the most ingenious and plausible presentation of appeal in behalf of the Hun cause that has been issued. Unless the Christian Church at once accepts the challenge as a life or death issue and reveals its pseudo science, its false theology, its wicked perversion and distortion of the Holy Scriptures, its gross unbelief of Divine Truth, the result will be infinite disaster to a multitude of immature and uneducated minds thruout the nation and the world. It will go far to counteract defeat in war, and insure an early opportunity for the Hun to win that domination of the world by thought, which he is destined to fail to secure by the sword.

We will examine these articles by the aid of Modern Thought, the Latest Science, and the established and universally accepted Theology of the Christian World. We will begin in this number with *The Historical Study of Religion*, by Dean Shailer Matthews, of the University of Chicago. We select him because for four recent years he was President of the Federal Council of Churches of Christ in America, composed of thirty Protestant Evangelical Denominations.

This article suggests three queries: How could a man with such religious views have been chosen president of an organization formed by United Evangelical Protestantism? If he were Orthodox then, has such apostasy ever been surpassed in Christian History? Can any conduct be imagined, more illustrative of the action of the first enemy of God, who rather than serve in Heaven, preferred *to live elsewhere?*

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### A Study of the New Testament

ERNEST DEWITT BURTON\*

"The tendency of recent years is to emphasize the historical aspect of New Testament study. And this seems to be right. For interpretation, by which alone we obtain the ideas of the New Testament, is itself a historical process. Its comprehensive question is: What thought did the writer of the book have in his mind and by his book endeavor to express? The answer to this question is, that, he thought thus, and so, and this

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fact, that he so thought, is a fact of history, as much so as the date of a battle or the name of a king."

The average reader is accustomed to ascertain the thought of a writer by what he says. It demands a mind-reader of very high power to determine what a writer of twenty centuries ago meant, if the exact meaning of his words is discarded. That the Historian may be assured that we understand his purpose, he informs us that "Interpretation is his central task." Of course, it matters little what the record of the thought is, if you permit him to interpret the words in the way he wishes the thinker to have thought. What he desires in the beginning is to assure us that, what he *thinks* is the thought of the writers of the Books of the New Testament, is thus, and so, regardless of what they wrote or said. His thought about the thought of the writers is as much a fact of history as that Woodrow Wilson is President. He does not leave us in doubt very long as to what he thinks the New Testament writers thought. When he is thru we know we will have as New Testament Teaching and History, a "collection of uncertainties." We know before he speaks, for he is very courteous and frank. His first Literary Reference in the Bibliography of Authorities, is to a Hun Author. He follows this, with a number of others of like nationality, filling almost the whole of sixteen lines of fine type.

*Paul is the first victim.* "The ancients who compiled our New Testament ascribed fourteen letters to Paul. The historical student of the New Testament has to satisfy himself as to whether all or any of these are indeed from his hand . . . The letters to Timothy and Titus at once stand out as a distinct group, from the point of view of both internal testimony and tradition. These Pastoral Epistles, as they are called, definitely claim Paul as their author, and to this extent satisfy the requirement of internal evidence. But when examined more narrowly they disclose a style and interest and a type of thought very different from that of Paul as we know him thru his leading letters, and the historical situations that gleam thru them are clearly later than the life of Paul. This suspicion of the Pastoral Letters, suggested by their own indirect internal testimony, is confirmed by a study of tradition about them. . . . We may not immediately con-

clude that these three letters have no connection with Paul but were wholly composed under his name at a later time. We must consider the possibility that short, genuine letters of his to Timothy and Titus were expanded into these letters as we know them, in order to claim the authority of Paul for much-needed regulation as to church organization and management."

*Great is Interpretation!* Paul is consciencelessly robbed of his Pastoral Epistles, and by forgery and fraud they are made a weapon of church politics, probably in the interest of Reform.

*"Colossians and Ephesians"*—The remaining ten letters stood in the earliest list of Paul's writings of which we have definite knowledge, the canon of Marcion. The evidence of tradition for these ten is therefore much stronger than for the three just discussed. But considerations of internal evidence, i. e., the testimony of the letters themselves, make it necessary to scrutinize the authenticity of some of these letters very closely. Colossians and Ephesians when compared prove to resemble each other in so many details of expression, and to present a phase of thought so different from anything in Paul's major letters, as to throw serious doubt upon their authenticity."

"2 Thessalonians, which has come down to us under the name of Paul calls for careful investigation in the matter of its authenticity. . . . To psychological doubts is added an eschatological one. These difficulties must be fairly dealt with before this can be confidently accepted as a letter of Paul's."

*Great is Interpretation.* Half of Paul's fourteen letters are rendered doubtful.

"The Composite letters, Romans, 2 Corinthians, and Phillippians, are questioned as to their integrity. Are these letters units, or is each made up of two or even three letters combined?"

"The letter to the Phillippians is another exception to the usual orderliness of Paul's letters. Its course of thought is unsystematic and irregular. The violent break at 3:2 presents great difficulty to all students of the letter. Is our Phillippians the last letter only, or are two or even three of Paul's five letters to the Phillippians united in our letter? The probability that the latter is the case may be easily tested."

"It ought not to be inferred from the foregoing list of doubts and questions concerning the Pauline authorship or in-



tegrity of the several letters ascribed to Paul in the New Testament that these are the only questions or the most important ones with which we have to deal in this part of our subject. . . . To decide that a letter ascribed to Paul is made up of two or more letters of his, or is not his at all, is not to deprive it of interest or value for us, but only requires that we date and place it where it really belongs. To do this may increase both its interest and its value."

We feel as if we ought to apologize to our readers for quoting these selections of wild, balderdash and most shocking irreverence. The worst of it all is that there is nothing in literature but the Sacred Scriptures treated with such contumely and disrespect. It is enough to make one's blood boil with indignant wrath to remember that all this is but a hodge-podge of Hun Infidelity, without the slightest semblance of evidence, reproduced as the consensus of Modern Scholarship. What kind of an "outbreak" would Paul have made, had anyone of his enemies had the hardihood to have treated him in this cavalier fashion? Would he have needed more than three or four letters changed in his warning to Titus? "The Cretians (Critics) are always liars." (1:12.) May it not be possible that this "outbreak" against liars had much to do with the loss of his letter to Titus from the canon?

The Historian continues his copying from the Hun Infidels their inventions about the other Books of the New Testament. The result is doubt, uncertainty, everywhere, as to their integrity, authority and reliability. Not a hint is even suggested of any Divine Inspiration, the product is entirely and wholly human. This would not be so bad, if it were not for the perpetual *interpretation*, by which the plain text is tortured to a meaning utterly contradictory to the exact and unmistakable purpose of the writers. No grosser falsification can be found in human literature. All this becomes transparent when we examine the interminable lists of Hun atrocities. It simplifies the situation by revealing the only possible attitude which all honorable men must take toward this propaganda. The Hun with the incendiary torch, or assassin's knife or bomb, is no more to be dreaded than the Hun who derides, denies and belies the Word of God. The accomplice of the one is as guilty as the ally of the other.

We will cull a few of the multitude of perversions as samples of the total content. We learn the purpose and meaning of the initial declaration, "Interpretation is the central task." The gist of the history is in *The Use of The New Testament Today*.

"With the correctness of Paul's opinions on matters of theology and morals the historian as such is not concerned. That Paul held them, itself makes them data for the history of opinion, i. e., for biblical theology. But when the matters on which statements are made are themselves matters of history, as, for example, when Luke affirms that Jesus was born when Quirinus was governor of Syria, or that Paul preached in the synagogue of Thessalonica for three Sabbaths, to the work of interpretation there must be added a further process in order to ascertain not only that Luke thought thus and so, but also what the historic fact was."

"The record affirms, for example, that Jesus was born without human paternity, that Stephen when accused before the Sanhedrin made a certain speech, that Peter when imprisoned in Jerusalem was released by an angel and guided out of the prison, the gates opening of themselves. It is not the historian's task, or within his province, simply to deny the assertion or expunge the record, but to discover what is the probable genesis of the record. Is it a correct interpretation of veritable experiences, or a modification of an account which was originally one or the other of these, or a poetic expression of more prosaic facts which we ourselves are liable to misread thru misinterpretation of its character?"

"In the consideration of these and other possible explanations of the fact of the record, account must be taken of. . . the way in which the men of the first century thought and reasoned in reference to what may be called the natural and the supernatural; the total evidence of biology as to the possibility of parthenogenesis, and the total evidence of history as to the probability of the occurrence of unique exceptions to otherwise universal laws. The eventual verdict of the historian will be the acceptance of that as fact which, being so accepted, best accounts for the existence of the record as it stands."

Here is the universal recipe to enable the historian to interpret away any historical fact foreign or antagonistic to his theories. The naive confession of his

full meaning is like the babble of a mischievous child when caught in some mis-doing:

"Thus the New Testament scholar in his character as historian becomes far more than an interpreter and cannot escape those large responsibilities which fall to the historian in general." It would take less words to say that when the record does not suit the historian's theory, he need not interpret, *he can falsify the record.*

"In the realm of theological and ethical thought the student of the New Testament not only finds certain opinions expressed, but discovers the historic fact that these opinions were held and advocated by those great historic persons whose life and works gave birth to Christianity. It also falls within his task as a historian to discover how these teachers and writers influenced one another and how they were severally influenced by the thought of their predecessors and contemporaries, whether Jewish, Greek, Roman, or Oriental.... It is within his scope to discover not only how far the author of the Fourth Gospel, for example, was influenced by Paul and what use he made of the Synoptists, but also how far he was affected by the Stoic philosophy, the Judæo-Greek type of thought exemplified in Philo, or the Orientalism which was sweeping over the Graeco-Roman world in his day."

A step in advance is taken. The historian, who has doctored the text to fit his theories, is to decide as to the doctrine it teaches, whether it is borrowed from "Jew, Greek, Roman, or Oriental." As a hint of the possibilities, he suggests as an illustration: "If to discover a certain opinion of Paul was absorbed by him from an oriental religion, which as a whole has little claim to be of exceptionally high religious value may properly affect one's judgment of the weight which is to be given to such an opinion."

As the historian nears the end, he summarizes in such a fashion as explains the purpose of his malpractice as a historian.

"1. The teachings of the New Testament as they stand—and the church generally has not been at pains to distinguish sharply between the teachings of Jesus and those of His followers, whether expressed as their own or ascribed to Him—are on a somewhat lower level and somewhat more easily open to misapprehension than is the character of Jesus or even that of Paul.

"2. Many interpreters of the New Testament, failing to penetrate deeply enough into its meaning, have taken its teachings in a legalistic spirit, thus reversing the real intention and missing the deepest thought of both Jesus and Paul."

"The highest benefit in personal character is achieved, not by treating the New Testament as a body of rules of conduct, but on the one hand as a book of history ... and on the other hand as a transcendent example of the 'literature of power.'"

The climax of this history makes transparently clear and impossible to be misunderstood, the purpose of this *pseudo* history.

"If it be asked whether the teachings of the New Testament and the example of Jesus are not to be accepted as authoritative, the answer must be (and this is largely the point of view of the New Testament itself) that in the realm of belief that only can claim authority which can establish itself as true, and in the realm of conduct that only which can establish itself as good, not for the individual apart from the community, but for the community and for the individual as a member of the community. The New Testament as a whole is the greatest aid to the production of good character of any piece of literature in existence—but it is most effective in the production of character when its authority is grounded in the truth and excellence of its teachings, pragmatically tested, not the truth in its authority—when emphasis is laid on its great central principles rather than on specific injunctions, and when the latter are severally put to the test of their conformity to the central principle and their fruitage in life."

The process for each individual is very simple: "The teachings of the New Testament and the example of Jesus are to be accepted as authoritative; (1) If it can establish itself as true, it may be believed; (2) If it can establish itself as good, it may be obeyed. As the historian has for himself and all of us, established this rule by the exercise of his own wisdom and judgment, regardless of the consensus of Christian Thought for more than Twenty Centuries, and in obedience to his own higher light and knowledge, despite the plain text, he is the exemplar for each individual. Each one for himself shall weigh, and measure Scripture Truth and believe only that which he has established; he shall examine and study



Scripture Injunctions and obey only those which he has established. In each pragmatical test his own ideas and desires are to be the judge of what is true and good for himself and for others."

If any of our readers desire a practical test of all this Hun Rodomontade, try it in the matter of National, State or Municipal Laws. *Believe only what you desire, and obey only what you like.*

When the Jews sought to kill Jesus for his false doctrines, and even his brethren did not believe in Him, He taught openly in the temple so that the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said:

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 14-16.)

Dr. H. W. Magoun, in a series of articles in the BIBLE CHAMPION, dealt exhaustively with all these questions in the light of the established history and scholarship. He sums up briefly as follows in these two quotations from the December, 1916, BIBLE CHAMPION:

"Over against these assumptions, which must be regarded as wholly unwarranted, will have to be placed the fact that any willful alteration of even so much as single texts here and there or any other perversion of the New Testament writings was vigorously resented and protested against, as we know without question from the attitude of the early Church toward Marcion. Furthermore, documents that must have been made up somewhat after the fashion postulated by the Quelle theory, were rightly regarded as forgeries. Paul referred to such writings in 2 Thess. 2: 2 and 3: 17: He besought the Church not to be shaken in mind or troubled, neither by spirit, nor by word, *nor by letter as from us.*" He concludes his letter "The salutation of Paul with mine own hand, which is the token in every epistle." 2 Thess. 3: 17. (This possibly is one reason why this Epistle must go to the scrap-heap.—Ed.)

"If any of the books had been forged or rewritten, it is inconceivable that no notice would be taken of the fact. Literary forgeries there were, for we have evidence to that effect. Witness the lament of Tertullian, who says (about 200 A. D.) that heretical teachers and preachers altered and mutilated the Scriptures to suit their own ideas of what the prophets

and evangelists ought to have written—some of these gentlemen appear to have suffered reincarnation in our day—and then there is Origen (185-153 A. D.), who voices a well justified complaint concerning certain unwarranted tamperings with a book of his own—brazenly admitted by the man who did it: with regard to which he says: "He polished and pruned it as Marcion pruned the Gospels and the works of the Apostle Paul."

We need only remind our readers that there is one basal principle of Legal Procedure that declares "False in one thing, false in Everything." A witness convicted of false testimony in a case, *once*, is forever barred as a witness in the case. We retire this historian to the retreat provided for false witnesses, as unworthy of further credence as to anything he may say on any subject.

\* \* \*

### This Christmas Tide

BY E. VAN RIPER

All hearts should sing, all bells should ring,  
This Christmas tide that draweth nigh—  
For waves of peace shall bring release  
To lands that voiced their freedom's cry.

For nations small, the tyrant's fall  
Shall wing their song of jubilee;  
Each land of woe shall rise and know  
The glowing gladness of the free.

For God, with might has armed the right  
And tyranny has heard its knell.  
And sobs and tears have dropped their fears—  
Rejoice ye peoples, all is well!

\* \* \*

### An Entreaty

Let me but live my life from year to year  
With forward face and unreluctant soul,  
Not hastening to, nor turning from, the goal:  
Not mourning for the things that disappear  
In the dim past, nor held back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll  
To youth and age and travels on with cheer.

So let the way wind up the hill or down,  
Thru rough or smooth, the journey will be joy:  
Still seeking what I sought when but a boy:  
New friendships, high adventure, and a crown.  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.  
—Henry VanDyke, D. D.

\* \* \*

### Welcome Evening

Now stir the fire, and close the shutters fast,  
Let fall the curtain, wheel the sofa round,  
And, while the bubbling and loud hissing urn  
Throws up a steamy column, and the cups,  
That cheer but not inebriate, wait on each,  
So let us welcome peaceful evening in.

—Cowper.

## Editor's What Not

### Pointing the Way to the Pulpit

The March-April BIBLE CHAMPION contained an Appeal to the American Press in which we said: "It does not matter who occupies the Pulpits of the Land, *The Knights of the Quill* are the Nation's Greatest Preachers. No good cause can fail which they advocate. No bad cause can succeed which they oppose." No better illustration of the truth of this statement can be imagined than a Journalistic Sermon to Preachers which the Literary Digest, August 10th, considers under the heading "Pointing the Way to the Pulpit."

"A stern Call to Duty to preachers. . . . is plainly to be heard in these days of war-time profiteering. They must see to it that judgment shall not begin at the house of the Lord, thru their failure to act for humanity and in the interest of righteousness and against the wrong-doers. Let the minister grapple with them, for the time is coming speedily when the Church will have to give an account to the nation for its 'services to high morality and a clean public conscience.' Ministers are the agents of God for the work of 'purging the body of believers from the presence of the sons of Belial,' observes the *Baltimore American*, which adds:

"The Church finds it easier to arraign vice than it does to arraign wrong. How seldom in the churches of the comfortable classes does the minister turn to the strong words of St. James—at all times the apostle of righteousness—and call upon the rich to 'weep and howl' for the miseries that shall come upon them: 'Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.'

"The same bitter accusation goes forth from the Almighty to all those who are today seeking under the distraction of the times to practise trickery and oppression. The *American* asks:

"Does not the ministry realize that by tacitly condoning the acts of wrong-doers in their congregations they are fighting against God and are lax in their duties to their country and to humanity? Do they not hear the voice of patriotism and the voice of religion calling them to

'cry aloud and spare not?' Do they not realize that they have in their hands the whip of small cords with which Jesus cleansed the temple of the money-changers? Do they not recall the words of Jesus: It is written my house shall be called a house of prayer, but ye have made it a den of thieves? Do they not perceive that to the extent they fail to mark wrong-doers and to blast their types of offenses from the pulpit and, where they have the facts, to oust them from church office and church fellowship, they are acting in direct opposition to the very spirit and ideals of the times? Do they not see that the entire nation is in the work of making men fear God and keep His commandments, and that the Church has the duty to lead in this work? Let the watchman on the walls of Zion be alert against the wiles of the devil who would impudently set up his chapel in the very temple of God?"

"- 'What are the churches doing in the work of cleansing the temple of the wrong-doers that have risen in swarms in these times? . . . The cry of St. James is the cry of today to the churches to purge themselves of the leaven of unbelief that is represented by the individuals whose one aim is to widen their phylacteries that they may be seen of men, while they devour widows' houses.' "

If every Minister and Religious Editor were to imitate the example of "The Knight of the Quill" who makes the *Baltimore American* his Pulpit, the Church would soon be rid of all wrong-doers. In the Appeal to the American Press we briefly outlined a class of wrong-doing that cannot much longer be winked at by the Christian Ministry or the Religious Press:

1. Churches founded, erected, and maintained as places of worship, under the direction and control of the denomination whose names they bear, have doctrines taught from their pulpits which are antagonistic and destructive to the creeds which the denominations accept, and are in full accord with the teachings of German Rationalism. Sunday School instruction of the same character, following the same methods, is indoctrinating the children and youth with the falsehoods of German Infidelity.

2. Publishing houses, bearing denom-



inational names, or conducted in their behalf for the maintenance of the truths of religion in harmony with the church creed, issue literature borrowed from or written by German authors, which is antagonistic to the denominational faith of the Church.

3. Schools of higher learning, some of them with the distinct purpose of training young men for the Christian ministry, use text-books, and employ instructors, openly in harmony with the German Rationalistic propaganda. Parents are misled, deceived or deluded and their children are led astray.

The Instructors, Trustees, Publishers and Pastors, all violate pledges given with all the solemnity of an oath. In addition, the diversion of the money in buildings, salaries and other expenses is a perversion of a trust, which, if it were done in secular business, would invite a penalty of long imprisonment and heavy fine.

It is not surprising that those who are engineering this German propaganda industriously in these days when the nation is turning to God and calling upon Him for guidance and help, make their chief objective to discredit the Bible and destroy the faith of the people in it as a Divine Book. It is not strange that James, Jude and Peter, who denounce the wrong-doers in almost identical words of fire, are the ones who are unceremoniously cast out as spurious. The Book reviewed in *The Library Table* leaves little, if anything, in the Bible that is Divine and Authoritative.

### A Kaiser in Embryo

THE BIBLE CHAMPION, Jan.-Feb., 1918, characterized *Kultur* thus: "Future historians will universally agree that *Kultur* is the chief bunco game of the centuries. It is inspired by criminal selfishness; it is propagated with brutal insolence; and it is characterized by bullying braggadocio. Monumental egotism exalts the braggart until he scoffs at and scorns the silly fools who idolize and worship him.

"Honor is debased, truth belied, and religion mocked. Deity is derided until the motto of the head of the *Kult* is 'Me and God!' John Bull and Uncle Sam are silly hay-seeds, who are highly exalted by being 'gold-bricked.' The bunco-steerer guffaws at the easy marks while he is plucking them."

When we read the maudlin ravings of

the Kaiser, we dismiss them as the gabble of a crazy fool. We are in error. He is the typical Hun, who has been developed into the perfect ideal, the highest exemplar of his race. He believes in himself, and so do they all of them. Each one is a Kaiser in embryo; given wealth, power, rank, any one of the common people would blossom out into a rival of "the War Lord himself." So far as ability made it possible he would be a boastful braggart, who would regard his guff as infinitely superior to Divine Revelation. Kind Providence has supplied us with an illustration, that will relieve us from the suspicion of exaggeration.

A minister of one of the great religious bodies in America, educated, successful, a pastor of a leading church in an important city, writes the Editor a personal letter. He criticises the suggestion that "not merely the German language should be eliminated but German thought as well." We quote enough of the letter to illustrate our references to *Kultur* above:

"As to German *Kultur*—of which you speak so derisively, as many American writers are doing these latter days—when we look at it soberly and discriminatingly, we can say of it, what must also be said of our own democracy: some of it is very bad and some of it is very good. No sanely thinking American will deny that we owe a great deal to the good elements of German *Kultur*.

"The same thing can be said of German theology. While I think that Drs. Mendenhall and Thomas, whom you quote, are too severe on American scholars, it yet remains true that our religious and theological leaders have depended mainly on the discussions of German scholars for the latest information and light on the theological questions.

"As far as the German nation is concerned it is sadly true that, in recent years, it has largely forgotten its high calling and has imitated others altogether too much by dancing around the golden calf. (Jehovah is now bringing this sin home to all the nations engaged in the war.) But it is also true that even now the Bible is better known to the rank and file of the German people than to the common people of any other land. The significance of this fact was brought to my realization a few months ago by a pack of letters written early in the war by a young woman to her sisters in America from a village in Alsace. In reading these remarkable letters, it

dawned on my mind that one of the greatest assets possessed by the German empire is its plain peasantry with the simple Bible faith that has been instilled into their minds. For to my knowledge the sentiments of this young woman are prevalent in every Protestant part of Germany, and it can also be said of the Catholics of Germany, that they are more familiar with the Bible than are the Catholics of any other country.

"And yet you want to eliminate not only the German language but also German thought. Eliminate German thought! Why, my dear brother, to do this you will have to burn at least seven-eighths of all the books (except the novels) in our American libraries: and you will have to kill off the teachers of the German Gynnasiums and Universities, and all the German preachers and publicists from whose sermons and writings and teachings German thought is constantly flowing, and will no doubt come to us in abundant currents, once more after the war is over; and much of which will be good thought we have reason to believe.

"Nor will it be practicable, even if it were desirable, to eliminate the German language. The geographical zone of Germany has been steadily growing alongside the English for many years; and we will hardly be able to prevent its further extension; for I feel quite sure that cultured classes of all nations will be studying the German language long after the man with the great scythe has 'eliminated' you and me. Moreover, the world needs the German language. What words these Germans have to work with! Take such words as: *Sein, Werden, Urteil, Begriff, Denkvermögen, Gemüth, Ahnung, Gesinnung, Gesittung, Ehe, Vermählung, Frömmigkeit, Adel, Anmuth, Edelmut*, and hundreds of others. One feels like offering a prize for their translation into English terms that are fully adequate to convey the shades of meaning and feeling which these words express.

"Let us lick the Kaiser, if we can, and let us Americans establish, if we can, a peace that will heal all the old sores of which Europe is suffering, including those inflicted upon the German people by French tyrants from Louis to Napoleon; as well as those inflicted by the Russians and Prussians on Poland, and those inflicted by the English on Ireland; but let us not think that we can do these things and usher in the Millennium by hysterical onslaughts on the German lan-

guage and German thought. If similar fanaticism as that in which some Americans are indulging, is also rampant in Germany and England then 'Woe to the world because of these offenses!'"

With the naivete of a school-girl our German critic likens the German carnival of crime which has never been excelled, if it has ever been equaled in human history, to "dancing around the golden calf" in imitation of other nations. It is important to know that the ruthless brute who ravens women, children and wounded men "is better acquainted with the Bible than his fellow in any other land." So much so that "Germany's greatest asset is its plain peasantry with the simple Bible faith instilled into its mind."

He never dreams that the world will not forget the fiendish atrocities of these "plain peasants" when the war is over. "The abundant currents of German thought, which will no doubt come after the war is over," will not be ravished with delirious welcome. Long before the Bible-loving Hun brutes are headed toward this or any other land that has been the victim of its depraved fiendishness, the last word and letter of the Hun tongue, *unlaut* and all the rest, will have taken its eternal departure, if we are wise and patriotic. The peasantry or the nobility, of this modern land of Sodom, who may seek entrance to "God's Land" anywhere on the globe, will be put thru more than a Sunday School examination of their knowledge of the Bible. If their practice is or has been in violation of the instincts of the pagan savage, some spot may be found to establish a "moral leper-land" where they will be unable to infect others with their plague, and be *excommunicado* while life lasts.

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### The Hun of the Hood

The Hun's place in history for centuries has been that of a malignant pest. The pestilence and white plague are permitted to warn and serve man by providing an appalling exhibit of violated law. So the Hun lives and walks among men as a clinical exhibit. He is a portrayal of humanity without God and hope in the world. The whole race became so spiritually debased and morally diseased, that God repented that He had made man. He washed the earth clean of all mankind, save one family.

There are two classes of this monster; the Hun of the Helmet and the Hun of



the Hood. The former is a mad-man with a sword, the terror and curse of the race. The multiforms of violence he has created to terrorize mankind are more like the wanton ravages of a beast of prey than the crimes of a depraved human being. A fiend from hell could not excel in malignant and heartless cruelty, the daily incidents of cold, calculated torture and mutilation, which have daily threatened our American brothers and sons for years.

The Hun of the Hood is neither a man of war nor a beast of prey. He is a finished gentleman, with all the gifts and graces of the most refined and cultured of men. Chameleon like, he can assume any mental or moral hue that will dazzle, attract, lure and win those whom he seeks to lead astray—the wisest of scholars, the most devoted of patriots, the holiest of pietists. He preaches and teaches love, law, truth, worship; but in purpose and design and achievement, he is in perfect accord with his fellow, the Hun of the Helmet. He is the forerunner, who prepares the way, wins adherents, gathers supplies for war, seizes the points of vantage, that will insure victory when the hour of conquest has struck.

In the school, in the press, in the pulpit, he leads astray, the innocent, the ignorant, the unwary, by half-truth, or deliberate perversion of the truth. His chief objective is the destruction of faith in the Scriptures as the inspired, revealed, infallible Word of God.

When the only perfect guide of truth, rule of conduct, and inspiration of holy living is blotted out, his dupes become victims of every imaginable vagary of mind and soul. Then, they are ready for the leadership of the Hun of the Helmet, and earth is turned into hell, wherever these twins of perdition set foot.

\* \* \*

### TO OUR FRIENDS

On account of sickness our subscribers will miss this month's installment of Dr. Hamilton's Serial: "When Elijah became Mayor of New York." It will be resumed in the January issue.

While at the home of his daughter, at Evanston, Ills., Dr. Hamilton was stricken with the "Flu," in an aggravated form. Kind and willing hands ministered to him and after a season he was able to return to his home in Brooklyn. May I ask his many friends to remember him in their daily petitions.

A table of contents is omitted this year because the consolidation of BIBLE CHAMPION and SERMONIZER was effected in the middle of each of these volumes and so would only tend to confuse. But the 1919 volume will contain a most complete table of contents.

A great many subscriptions expire with this number; may we not ask that *renewals be made promptly?* Choose your 'Premium—see first page.

### 1919

It is the policy of BIBLE CHAMPION to not only serve wholesome literature but also to present it in a most appetizing manner. Our patrons will have a pleasant surprise on the arrival of the January number, for it will contain decided changes and improvements—a rearrangement of departments, single column composition for Arena department, and an improvement in the conduct of the Sanctuary department.

Dr. Townsend, for 25 years in charge of the Homiletical department of the Boston School of Theology, in addition to his usual valuable contributions to the Arena department, will, beginning with the January issue, contribute regularly to the Sanctuary department.

The volume for 1919 will be a representative volume—by far the most valuable ever published. You can hardly afford to do without it! After all, its cost, less than 3 cents a week, is but a trifle! The cost represents but a fraction of its real value!

### The January Number

The January issue will be an exceptionally strong number. It will contain contributions by all the Associate Editors, an article from a former Board of Trustee President, kicked out by the "Huns" who captured the college; and, for good measure, and in response to many requests, as a frontispiece, the faces of all the editors and publisher, printed on the finest enameled paper, so this page may be preserved and embodied in the complete volume for 1919.

### A Request

Many of our friends seem to find pleasure, and incidentally perhaps ease their consciences, in showing their CHAMPION to others and inviting them to subscribe. Won't you try to send in at least one other with your subscription—you will do your friend a great kindness and the cause a great service!

F. J. B.

# Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday."

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years—and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us The

evil is now spread like a most fell plague justifying the world in their various religious and irreligious notions paralyzing the

Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

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"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is



putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The BIBLE CHAMPION is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the BIBLE CHAMPION announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The BIBLE CHAMPION."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other

branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

"Just at this time when the country has before it the appalling evidence of the fruits of German Rationalism, and destructive Biblical Criticism in the present world cataclysm, the minds of men and women are wonderfully prepared for your parables, and for the message of the Bible League. Your harvest time is here. Improve it to the utmost, and God speed your effort."

"You are doing a fine piece of work and hope that when the smoke of German Kultur has passed, that evolution and higher criticism will be seen in their true light. The one attempting to discard God, and the other trying to force the Bible with all its supernaturalism into the materialistic groove cut by Haeckel and his gang of God-hating and Bible-hating atheists."

"I feel that THE BIBLE CHAMPION is greatly needed. I especially appreciate the articles by Prof. Townsend—a scholar, who is safe and straight."

"You are doing a valiant work."

"I value the BIBLE CHAMPION and expect to keep up my subscription. I believe it is greatly needed in these days of apostasy."

"It gives me great pleasure to speak of the fearless and drastic manner in which the BIBLE CHAMPION meets and exposes the falsehoods of the Higher Critics and German Kultur. I most earnestly recommend the CHAMPION to the young and old ministers of the entire Church; it should have 50,000 subscribers." This from an old veteran minister.

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15 <sup>k</sup> The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gal'i-lee of the Gēn'tiles;

A. D. 31.

<sup>k</sup> Is. 9. 1, 2.  
<sup>l</sup> Is. 42. 7.  
<sup>m</sup> Luke 2. 32.  
<sup>n</sup> Mark 1. 14.

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